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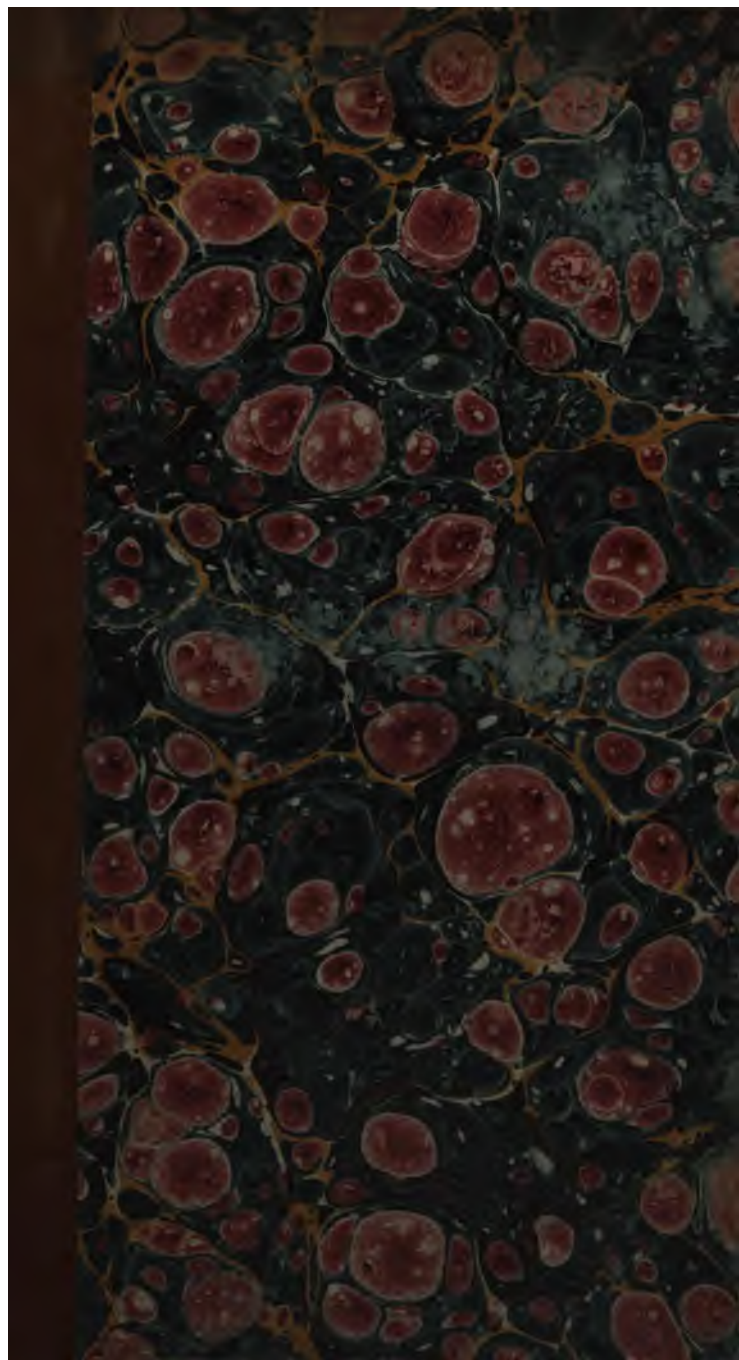
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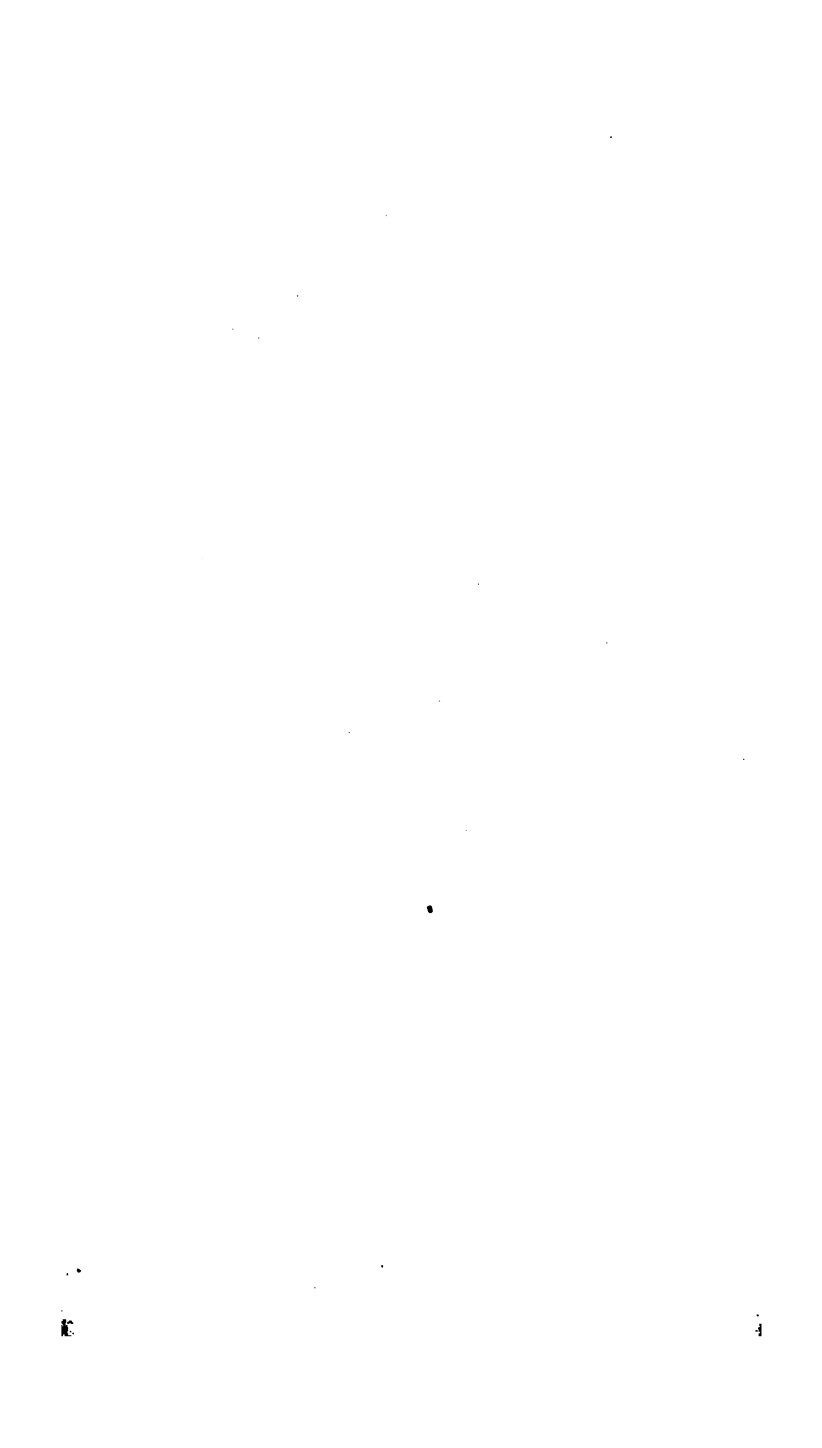
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48.795.







A  
SHORT ACCOUNT  
OF THE  
HAPPY AND TRIUMPHANT DEATH  
OF THE LATE  
MR. ROBERT CREASEY,  
MINISTER OF THE GOSPEL,  
MARCH, ISLE OF ELY, CAMBRIDGESHIRE;  
TO WHICH IS ADDED,  
A SELECTION OF HIS LETTERS.

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"Blessed are the dead which die in the Lord."

REV. XIV. 13.

"His Letters are weighty and powerful."

2 COR. X. 10.

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A SHORT ACCOUNT OF THE LAST ILLNESS  
AND HAPPY AND TRIUMPHANT DEATH

OF

MR. ROBERT CREASEY,

*Minister of the Gospel, March, Isle of Ely, Cambridgeshire.*

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THE beloved disciple John, says, "I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.) And it is elsewhere declared, "That precious in the sight of the Lord is the death of his saints." (Psalm cxvi. 15.) Therefore to record the death-bed sayings of the Lord's family cannot be wrong, as it is calculated to prove the truth of God's Word, and his faithfulness to that word; and to encourage the faith of his poor afflicted family in that word; for the apostle says, many of them are, "through the fear of death, all their life-time subject to bondage." (Heb. iii. 15.)

The subject of the following short account, was well known in several places in different parts of the country,



as a faithful servant of the Lord; and where known, he was highly esteemed by many of the Lord's family, to whom his ministry was powerfully blessed. His health had been on the decline for the last twelve months of his life, but more particularly so, after his return from his last visit into Lincolnshire, in the month of October last.

When in Lincolnshire, he preached at Boston, Donington, Billingham, Walcot, South Kyme, Threkingham, and Sleaford, with much power and with considerable profit to several. The change in his state of health was painfully noticed by several of his friends after his return; but they did not apprehend that his end was so near as the event proved it to be. He was in a sweet spiritual frame of mind; very spiritual in his conversation; had much deadness to the world, and the things of the world; which increased the nearer he approached to his end; as Dr. Watts beautifully describes the end of the christian's race:

“ But when he comes nearer to finish his race,  
Like a fine setting sun he looks richer in grace;  
And gives a sure hope at the end of his days,  
Of rising in brighter array.”

He was never laid aside from his beloved work of preaching the Gospel; but preached three times the Lord's day before his death, and administered the ordinance of the Supper. When preaching he was so much helped as to appear as if nothing ailed him, but was so weak that he was obliged to lie down on the bed between each service. His last text was, “ We are the clay, and thou our potter.” It was a solemn and weighty discourse. On the Tuesday evening following he attended a prayer meeting at the Chapel, and engaged in prayer at considerable length. He was out of doors on the Wednesday and Thursday, and came down stairs on the Friday morning, but was taken so much worse, that he was obliged to go to bed again,

from whence he never came down. During the last week of his life his conversation was truly heavenly. He said he was firmly fixed on the Rock of Ages ; and would often say,

“How can I sink with such a prop,  
That bears the world and all things up.”

He said the Lord had given him that promise in the beginning of his illness, that he would strengthen him on the bed of languishing, and truly it was verified, as will appear in the sequel. He was almost constantly in fervent prayer, and would say to his wife, “Don’t be afraid when you see me thus engaged ; I am perfectly sensible ; I know what I am about.” He would often mention the following words, “Mighty to save ;” and, “His own arm brought salvation.” “I want to see his blessed face ; I want to see his blessed face.” “Leave me not, dear Lord, to self and sin, but have mercy on me.” And under a sense of his own sinfulness, he would say, “I will bear the indignation of the Lord, because I have sinned against him ;” “but, oh ! let me exalt a precious Christ, who shed his blood for me ; not one drop was shed in vain : O, sovereign grace.” After mentioning the above passages, and sweetly commenting upon them, he appeared to be much exhausted, and dropped asleep ; after dozing a few minutes, he awoke with these words on his lips, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” At another time, and indeed many times, the eighth chapter to the Romans was very precious to him, and he sweetly commented upon different parts of it, but especially, and very frequently, upon the first verse, “There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.” He said his end was near ; but he was not afraid of death : he longed to die. He said, “I am washed and cleansed in

the blood of Christ ; I am clothed in his righteousness ; I shall stand before the throne without spot or blemish." Sometimes when about to take any refreshment, he would say, "I want the blood of Christ in every thing I take and do : I want his precious blood in every thing." About four o'clock the morning before he died, he wished his wife to read to him that chapter in Isaiah, beginning, "Who is this that cometh from Edom, with dyed garments from Bozrah," &c. ; before the chapter was finished he appeared again exhausted, and after waiting a little time, he said, "Satan pushes hard against my soul." His wife replied, "Thou hast proved, times without number, the truth of that passage, 'When the enemy comes in like a flood, the Spirit of the Lord lifteth up a standard against him.'" He answered, "Yes, Yes, Mighty to save, Mighty to save." He then told his wife she might finish reading the chapter, and afterwards he would try to go to sleep. He wished to be alone, he said, but as he got rapidly weaker, his few minutes of sleep were broken and restless. He tried to raise himself up in bed, and repeated the following hymn :—

"Weary of earth, myself, and sin,  
Dear Jesus, set me free,  
And to thy glory take me in,  
For there I long to be.

Burden'd, dejected, and oppress'd,  
Ah, whither shall I flee,  
But to thy arms for peace and rest ;  
For there I long to be.

Empty, polluted, dark, and vain,  
Is all this world to me ;  
May I the better world obtain ;  
For there I long to be.

Lord, let a tempest-tossed soul  
 That peaceful harbour see,  
 Where waves and billows never roll ;  
 For there I long to be.

Let a poor labourer here below,  
 When from his toil set free,  
 To rest and peace eternal go ;  
 For there I long to be."

He again repeated the following passage, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." He would often say, "The sting of death is taken away; It is nothing for a saint to die; There is nothing terrible in death to a believer in Christ;" and many times in the course of the day would repeat that blessed portion of Scripture, "Now unto the king eternal, immortal, invisible, the only wise God, be glory and honour, for ever and ever." He often repeated the above passages; they were much blessed to him, they were frequently on his mind, and were very sweet and precious to him during his illness.

His wife, on going to his bed-side to hear what he said, for his speech was much altered, heard him say, "No, Satan, No." On asking him if Satan was permitted to harass him, He replied, he would if he could, but that he was the father of lies, and had no power over him; for he could truly say, The most high God was his refuge, and although he was base and vile in himself, the weakest and most unworthy of all saints, yet he had a firm reliance on Christ, and a blessed trust and assurance at that moment, that the Lord was his God; and that he would be the most ungrateful being if he did not say, I know these things for myself:—I know them experimentally:—I know them to my soul's satisfaction. He then said, "I should like a little sleep if the Lord will:" he said, "I should

like to fall asleep and sleep till I die, or rather till I live." He then repeated that passage, (Rom. viii. 1,) and shortly after, that other passage in Timothy, "Now unto the King eternal," &c.; and said he wished to be alone; he was not afraid to die; but said, "Though I pass through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Being asked how he felt, he said, "I am a dying man," and shortly after repeated part of that well known hymn of Cowper's, beginning,

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

He was again restless for some time; and afterwards about six o'clock in the evening, he commenced praying, as he lay on his bed, in a loud, clear, and distinct voice, so as to be heard at the foot of the stairs. First for his wife and family, solemnly committing them into the Lord's hands. Then for his own church and people, commending them to his Father's care; and earnestly wrestling with the Lord to gather them and keep them, that they might not find the Gospel of Christ a vain thing; and pleaded earnestly with the Lord for his blessing upon them. And, lastly, for Zion's prosperity universally: for all the servants of the most high God in all places and in all circumstances; and for the Lord to bless their labours abundantly: and that he would arise and appear for his poor church in her present sickly state, to remove what was amiss; and that there might be a plentiful outpouring of the Holy Spirit both on ministers and people, &c., in the most solemn and weighty manner. His prayer lasted about two hours, with only one intermission for a short

time, when he appeared quite exhausted; but after a short pause for rest he began again with that passage, "There is therefore now no condemnation to them that are in Christ Jesus," and went on for a considerable time; and concluded his long, full, and very comprehensive prayer, which appeared to contain or include nearly all that could be named or needed, with these very solemn words, "Now to the King eternal, immortal, invisible, the only wise God, be glory and honour, for ever and ever, Amen." (1 Tim. i. 17.) He then said, "Amen and Amen."—"I will now gather up my feet and go to sleep." He did so; and went into a sound sleep, and about ten o'clock died in his sleep, without a struggle or a groan, on Lord's day evening, January 2nd, 1848, aged 44 years, having been upwards of twenty years in the ministry.

How very similar was his death to the death of good old Jacob. It is said, "After he had done blessing his sons, he gathered up his feet into the bed and gave up the ghost." The Holy Spirit has left upon record the manner of Jacob's death; and why not record the happy deaths of other of His servants to His praise and glory.

If the sayings of our brother had been noted down sooner, much more might have been recorded, but none of them were until after his funeral; but enough we trust has been done to show that he made a blessed and happy end.

The following Letter written a few days after his interment, by a brother who arrived at March two days after he died, may not be considered unworthy of a place here.

*Leicester, January 8th, 1848.*

Dear Friend,

I don't know whether or not you have heard of the loss we have sustained in the death of our dear

brother, Mr. Robert Creasey, which took place last Sunday, the 2nd instant, at his home at March, in the Isle of Ely. He has finished his course with joy, peace, and divine consolation. He had been declining in health for the last twelve months, but more particularly the last three months; during which latter period his ministry has had the fervor, life, and holy zeal of a dying man. I believe many can testify, I think I may justly say, that he has, at the age of forty-four, fallen as a martyr to the cause of closely and conscientiously adhering to his Master's revealed will in his Word; in addition to Satan's fiery darts, &c., aiming to know no man after the flesh; and not flinching to declare the whole Word of God; not excepting that part now so much neglected, the precepts; which has raised up carnal, graceless professors, to oppose and withstand him, so that bonds and afflictions have attended him in all places at different times; and some even of the real family of God, through prevalent carnality, at times could not endure this part of sound doctrine. The great adversary has been permitted to try him with fiery darts and cruel temptations to an amazing extent; and no wonder Satan should have been so violent an adversary, seeing he was raised up to destroy, as a means, his works of darkness. In a letter dated last December, he says, "But oh, what an awful adversary I have to contend with: well might the apostle say, 'We wrestle not with flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.'" He says in that letter, "That he had a most dreadful acquaintance with that scripture; but, by the goodness and mercy of God, it had made way for some choice consolations and highly valued deliverances." The following scriptures were blessed to him, "The Lord is very pitiful, and of tender mercy," and, "My God shall

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supply all your need according to his riches in glory by Christ Jesus." He had not one silent Sabbath except his dying day. The last but this on which he died, he preached three times, with much liberty, fervour, and power; although, before he went to chapel, felt no ability, no strength of body or mind, and had no text; but when preaching, was so much helped that many were astonished at him. His morning text on that day, was, "Fear not; thou shalt not be ashamed:" in the afternoon these words, "My God will hear me:" and in the evening, "We are the clay, and thou our potter." The latter was remarkably appropriate. In the afternoon he administered the Lord's Supper, and the following Tuesday evening attended a special prayer meeting at the chapel; himself concluding, with great liberty and enlargement. This ended his ministerial labours. On the Wednesday morning, alarming symptoms appeared, and on Friday he took to his bed; and entered his eternal Sabbath on Lord's day following. He was much supported; quite conscious of the approach of death; but was strong in faith giving glory to God. Most of the Sunday he was employed in prayer, or praise, or preaching, from his dying bed, to one or other of his friends; particularly for about two hours in the evening; praying so blessedly and fervently, as to delight and astonish those present. He finished his long prayer with this passage, which he pronounced with great emphasis, "Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever, Amen." Being exhausted, he then fell asleep and in about two hours breathed his last.

O! glorious end; happy dismissal from warfare, toil, sorrow, and affliction, to enjoy the presence of that God he loved and feared, and delighted in on earth. My soul has longed to catch his sweet spirit, to tread in his steps, to



follow him as he followed Christ. He has dropped his corruptible body; he loathed it as being sinful; he was deeply conscious of his sinfulness, helplessness, and ruin; but rejoiced in a full and complete salvation all of grace. These two hymns were much on his mind, and very sweet to him, one beginning, "Weary of earth, myself, and sin," the other, "God moves in a mysterious way," which were both sung, and the passage with which he closed his long prayer, "Now unto the King eternal," &c., preached from in the evening, after his interment by Mr. Forman of London, to a very crowded congregation. That sweet and very suitable hymn of Mr. Hart's was sung at the grave.

"Sons of God by blest adoption,  
View the dead with steady eyes:  
What is sown thus in corruption,  
Shall in incorruption rise.  
What is sown in death's dishonour,  
Shall revive to glory's light;  
What is sown in this weak manner,  
Shall be raised in matchless might.

Earthly cavern, to thy keeping  
We commit our brother's dust:  
Keep it safely, softly sleeping,  
Till our Lord demand thy trust.  
Sweetly sleep, dear saint, in Jesus;  
Thou with us shalt wake from death;  
Hold he cannot though he seize us;  
We his power defy by faith.

Jesus, thy rich consolations  
To thy mourning people send,  
May we all, with faith and patience,  
Wait for our approaching end.  
Keep from courage vain or vaunted;  
For our change our hearts prepare,  
Give us confidence undaunted,  
Cheerful hope, and godly fear."

He has left a widow and three very young children to lament his loss. I went, expecting to see him, but arrived there two days after his death. He was buried on Thursday, at March: I returned home to day. Our dear brother had purposed to visit us at Leicester for change of air, the day after he died, but God had ordained better things for him, and to deny us a pleasure we were not worthy of. May this providence have a voice to us of a powerful nature: may we feel that this is not our rest: all our friends and comforts are fleeting and swiftly passing away, but God ever remaineth the same. The Lord liveth. But for myself I may say, Have I an interest in him? Will he bless me? Has he blessed me? Or shall I be put to everlasting confusion? May your interest in Christ be more and more confirmed to you, and may you enjoy it, and live above the world. I know you valued our dear brother, and would be glad to hear how good the Lord has been to him in his happy dismissal from the body: and you also may be able to inform those who loved him at Lutterworth, and may it encourage the poor tempted and weak people of God, to put their trust in him, so good, so gracious, so merciful and omnipotent. "Did ever any trust in God and were confounded."

Your unworthy Friend,

HENRY MORGAN.

The following is the Letter above referred to.

*March, Isle of Ely,*

*Dec. 4th, 1847.*

To Mrs. MORGAN, Leicester.

My dear Sister,

I am much obliged by my dear Brother Morgan's very kind invitation to visit you at Leicester for

change of air ; and indeed I so far fell in with it, feeling a desire to see both you and other friends at Leicester, and not discerning anything upon my spirit from the Lord in the least marking the divine disapprobation of my coming, as to try if a way could be made for me to be with you early next week ; but the attempt seems to have miscarried. I have no idea of anything being useful without the blessing of the Lord, and therefore wish to see his favourable hand, as far as may be going before or accompanying me in all my aims for restoration to health.

It is about five weeks since I came home from Lincolnshire, the first two of which I had a medical attendant ; and I appeared, as to the pain felt in the region of the liver, the feverishness I was the subject of, and with respect to my appetite, to derive sensible benefit from his medicine : but I could not think he had succeeded in removing the complaint ; and since then my appetite, which is a strange thing for me, has exceedingly failed me, until I have felt to loathe nearly all manner of food ; I am remarkably wasted, and still continue I judge to decrease in substance. I find my strength for walking much to fail, yet have I many mercies, and every one of them utterly undeserved : this I feel, often and deeply feel, though I have to lament daily my awful want of feeling : this may seem a paradox, yet I suppose you will not be greatly puzzled at it ; under the precious influence of the adorable Spirit of power, of love, and of a sound mind, we feel exceedingly different from what we do when left to ourselves. It is a most true witness which one testifies of the fallen heart when speaking of what he discovered in his own : “ The native treasure of my mind is sin and death and hell.” How astonishing is the long forbearance of the God of all grace ; how astonishing the efficacy of the great atonement, intercession, and fulness of grace of the Son ; and how as-

tonishing likewise the sanctifying and sustaining might of the Holy Ghost.

Among my mercies I wish to esteem it a great one that I am enabled to preach the word three times on the Lord's day, and once on the week evening. That I am allowed to suffer but little from depression of spirits, the greater part of my time experiencing a considerable calmness of mind, my perplexities being mostly removed in a short season by some word or spiritual consideration coming with refreshment to my mind: such as, "I was brought low, and the Lord helped me." "Call upon me in the day of trouble," including the substance of the promise annexed, &c. And just before I went into Lincolnshire, where my very bad cold and liver complaint came on, this very precious promise was given me, when I was getting up one morning, and appeared richly to contain every thing I could possibly desire: "My God shall supply all your need, according to his riches in glory by Christ Jesus." And I do desire to account it a great mercy to be enabled in any measure to be an example, in the time of affliction to the believer, in faith. But oh! what an awful adversary I have to contend with; well might the apostle say, "For we wrestle not with flesh and blood, but with or against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." No man in our day with whom I have any acquaintance, excepting it be my dear brother John, I am ready to think, has had so dreadful an acquaintance with this scripture as myself. But Christ's almighty strength, blessed for ever be his Holy Name! must be perfected in our total weakness; yea he is seen most glorious indeed in maintaining the spark of heavenly fire in the heart, that spark which the possessor himself often cannot discern, when hell appears to be pouring awful floods upon it for

its utter destruction. Here he appears in his true character, as the Son of God made manifest for the destruction of the works of the devil: as able to save to the very uttermost, &c. Truly every thing is omnipotent which belongs to Christ, his blood, his wisdom, his power, &c. It is really very disheartening to remain so long in a barren state, yet I trust you will by and by find the favourable reflections you have at seasons concerning your case more triumphantly established in your soul; press after the Lord all you can; though faint, may you yet be pursuing The blessing of the Lord be also with your dear husband. I hope, if the Lord will, to pay you a visit at Leicester ere long. I am engaged to be at Lynn on the 19th. I should be truly glad to see you at our house. My family are as usual. Remember me affectionately to all friends.

Your affectionate brother,

ROBERT CREASEY.

A Letter to Mr. David Pegg, Minister of the Gospel at Burnham Overy, written within a week of his death.

*March, Isle of Ely,*

*Dec. 27th, 1847.*

My dear Brother,

Since I wrote to you before, I have continually been declining in my health; at least there has appeared but very little check to the downward course: my strength and activity have been less and less. My appetite for food has very much gone off, and through a very disagreeable taste in my mouth, I have greatly loathed my food; until life has seemed, at seasons, to become a burden. But who has laid these things on? He, doubtless, who has an indisputable right to give and to withhold as he seeth meet. O, for an absolute faith's surrender of myself to him: this is his own undeserved gift, through Christ

Jesus: it is impossible we should claim it by merit or right of our own. But when we add to the most righteous sovereignty of God, the deep and most real faith's consideration of his infinite love to our souls, and that love most assuredly moved him in every dispensation of his hand towards us, then indeed have we a most heart-quieting cause for lying purely passive in his hand; exclaiming with the Church, "But now thou art our Father; we are the clay, and thou our potter: we all are the work of thy hands." There can be no fear of any miscarriage in the formation of the vessel, as a vessel of mercy and glory. But, my dear brother, both you and I prove it is one thing to talk about these things, and it is often quite another to spiritually realize them. The almighty power of God, the Eternal Spirit, can alone put us in happy possession of them, or cause us to experience a rich, holy, and blessed conformity to them. I have often gloried in tribulation also; hundreds of times felt the rod or corrective and trying things made a most sensible blessing to me, in humbling me, through the supply, I verily trust, of grace from Christ my living head; causing a flow of godly sorrow, meekening my heart, leading to sensible compassion to others in affliction; bringing patience into sensible exercise, purging off self, and inducing a more entire trust in God alone, leading me feelingly to renounce the creature, and to cleave to the Lord alone, purging off selfishness, and making God's things more my sole aim; inducing more true fervency in prayer, and inspiring more heartfelt gratitude, &c. But now, although I dare not say that I am wholly without these fruits sensibly at intervals, still I am much occupied in feeling and lamenting my awful barrenness, the fearful wickedness of my fallen nature, the abominable, most daring, and implacable temptations of the devil; to which I may add the fearful distance I experience

myself frequently to be from God, and want of conformity to Christ. Oh! it is no little salvation that will do for me! It is not a salvation suspended upon any creature conditions whatever that can possibly deliver my soul from the lowest hell! With Jonah, when he had been in the fish's belly literally, and in the belly of hell legally, I must exclaim, not only, "they that observe lying vanities forsake their own mercies;" but peculiarly, "That salvation is of the Lord."

Dear brother, I wish to sympathize with you in your trying path; and may you be constrained prayerfully to sympathize with me in mine. I hope, if it please God, the cloud has been lifted off you, at least in some measure, ere now. We know little of God's ways. It is said that whilst it is "the glory of earthly kings to search out a matter, it is the glory of God to conceal a thing." The Lord then favor us with a most implicit trust in himself; trusting him even where we cannot trace him.

Yours affectionately in the Lord,

R. CREASEY.

P.S. The length of time before replying to your letter, and the somewhat of brevity observed in the reply, you must attribute to one cause, ill health. If spared, shall be glad to hear from you at your leisure.

Truly it may be said of our departed brother, that an excellent spirit was found in him; and that he feared God above many; and through rich grace he was enabled to maintain a close walk with God; and to show forth the praises of Him, who had called him out of darkness into his marvellous light.

JAMES CREASEY.

*Lines written on his death by Mr. David Pegg.*

Dear Creasey, thou art gone,  
 Thy sorrows now are o'er ;  
 The battle thou hast won,  
 And reach'd yon blissful shore.  
 Thy Saviour now thy crown has given,  
 And plac'd thee near Himself in Heaven.

Our loss is now thy gain,  
 And we are left in tears,  
 To struggle hard with pain,  
 With sins, and doubts, and fears.  
 Oh, may thy God his grace impart,  
 To bind and heal each broken heart.

Thy glory here below  
 Was in thy Saviour's cross,  
 And all else thou didst know,  
 Thou didst esteem but dross.  
 Thy Saviour's power did sweetly move  
 Thy tongue, to utter forth his love.

But now thy work is o'er,  
 Thy preaching now is done ;  
 And thou dost bow before  
 Thy Saviour's glorious throne.  
 Thy voice is sweetly raised to sing  
 The glories of th' eternal King.

Dear Creasey, fare thee well,  
 Till Jesus call us home ;  
 And then with thee we'll tell,  
 What he for us hath done.  
 We'll then unite with thee to sing,  
 The praises of our Saviour King.



A SHORT ACCOUNT OF THE HAPPY DEATH

OF THE LATE

MR. JAMES CREASEY,

OF WALCOTT,

THE FATHER OF MR. ROBERT CREASEY,

*Which took place December 29th, 1829,*

AND PRINTED HERE AT THE REQUEST OF A FRIEND.

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ALMOST from the commencement of his long and painful illness, he very frequently expressed an earnest desire to be conformed to the will of God, and to glorify him. He frequently would say, "I never had such a desire before in my life to glorify God and show forth his praise, as I now have. I would not utter one murmuring word, but would say with the good old prophet, 'It is the Lord, let him do what seemeth him good.'" Sometimes at a night he would say, "Now, if I could go to bed and get a good night's rest (having had but little rest for several nights before, some nights not able to go to bed at all,) he would say, "But shall I dictate to thee, thou all-wise Being? No. Thou knowest what is best for me: but I would say with good old Eli, 'It is the Lord let him do with me what seemeth him good;'" which words he would frequently repeat. He would often say, "I want to embrace the

Rock for want of a shelter. I want to be led to that fountain which is open for sin and uncleanness; for the house of David and for the inhabitants of Jerusalem." Many times when in great bodily pain, he would be repeating almost continually some precious portions of the Word of God, such as expressed his present state, the redemption work of Christ, the Lord's kindness to his people, and what he desired to be: these following, and others of a like nature. "Though he slay me yet will I trust in him." "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only." And, "Into thine hands I commit my spirit, for thou hast redeemed me, O Lord God of Truth," and a part of a hymn, "How long will it be, ere thou please to grant me my desire, to fetch me home, and give me ease."

Many times when any part of the family said to him, "Father, you are very bad, I doubt you are no better," he would say, "No, but I cannot help it; it is what the blessed Lord pleases, who will do what is right; and I would not utter one murmuring word;" which he used almost always to repeat if any observation was made respecting him being so very ill.—He would say, "I am in the blessed Lord's hands, and I do not wish to be any where else." Indeed, the Word of God appeared to dwell richly in him; and he would be almost constantly repeating some precious portions, either in a way of prayer or praise.

At one part of his illness he was very sharply tried with darkness, and the hidings of God's countenance; indeed so much so, that he said the heavens appeared as iron and brass over his head, so that his prayers could not enter; for he was like the prophet, when he said, "Though I cry and shout, he shutteth out my prayer." And like Heman, "I am shut up and cannot come forth." "Hath the Lord forgotten to be gracious? Hath he in anger shut

up the bowels of his mercy? Is his mercy clean gone for ever? Will he be favourable no more? I mourn in my complaint and make a noise. Whilst I suffer his terrors I am distracted." And truly his soul was distressed, and his heart overwhelmed within him; often would he cry out, "Lord, save or I perish." "Lord, lift upon me the light of thy countenance." "Lord, I have no might nor power against this great company, but my eyes would be up unto thee." "More faith and patience." "Lord, increase my faith;" often repeating the following lines:—

"Except my faith be stronger,  
Lord, I can wait no longer;  
For that which I desire,  
It is so long a coming;  
I weary am with running,  
My soul is set on fire.

Although the Lord has spoke it,  
I scarcely can believe it,  
He'll help me over all;  
My sorrows are so heavy,  
And burdens are so many,  
I daily fear to fall."

After he had been a long time in this state, he said, he was brought again to this, "I find that nothing will do but my old cry, More faith and patience. Lord increase my faith."

One day in the afternoon, which was about a month before he died, he dropped into sleep as he sat in his chair; when he awoke, these words were on his lips, "Let patience have its perfect work." He had scarcely uttered these words when the Lord broke in upon his soul with such power and sweetness, such light, love, and liberty, as appeared to be almost too much for his weak frame to bear up under, and he brake out in the words of Simeon,

“Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.” And with David, “Thou anointest my head with oil; my cup runneth over.” He had in this blessed visit from the Lord, such a precious manifestation of the Saviour to his soul, and such a sweet assurance of his interest in him, that he exclaimed, “Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever.” This latter clause, “I will dwell,” &c., he dwelt upon. Indeed, he said, he felt such a blessed confidence in his soul, that he could not help crying out, “I will dwell in the house of the Lord for ever.” Come life or come death, he was ready. Oh, said he, “I never could have expected that such a poor unworthy object as myself should have been favoured with so glorious a manifestation of God’s love. He always after termed this, ‘the glorious discovery, or manifestation,’ and could not mention it without tears, and maintained he certainly saw the Lord Jesus by the eye of faith as his God and Saviour.

In the course of the following night, the enemy of souls made a sharp attack upon him, and tried to rob him of his confidence. Indeed, he said, he roared upon him as if he would devour him, but the Lord was graciously pleased to rebuke the adversary, and to shine upon his soul again, which continued for three or four days.

When the Lord so sweetly and powerfully manifested himself to his soul, he wished for all his children, and all that feared God, to help him to bless and praise the Lord, for his goodness and mercy to him. He said, I can now say, “Come here all ye that fear God and I will declare what he hath done for my soul.”

From this time he did not sink so low as he had done before, but had an abiding sense and humbling view of his

own sinfulness, utter unworthiness, and such sweet confidence in God, and was led so blessedly to justify God in all his dealings with him, often exclaiming, "What a good and gracious God I have ; how kindly he deals with me ;" which rendered it quite delightful to be with him. He was much employed in blessing and praising the Lord ; and scarcely ever parted with his family at night without repeating some precious portion of scripture, such as, "The Lord grant us his presence ;" or, "The Lord bless you out of Zion ;" or, "The Lord be with you," &c. Towards the close of his life, these scriptures, with many others, and many sweet verses of hymns, were much repeated by him. "In all their afflictions he was afflicted, and the angel of his presence saved them ; in his love and in his pity he redeemed them ; and bare and carried them all the days of old." After repeating the above, he said, I never before saw such a glory and beauty in this scripture as I now do ; and also this scripture, "Like as a father pitieth his children, so the Lord pitieth them that fear him ; he knoweth our frame, and remembereth we are but dust." "This God is our God for ever and ever, and will be our guide even unto death." And, "I shall be satisfied when I awake up with thy likeness, for in thy presence there is fulness of joy, and at thy right hand there are pleasures for ever more." The last words he was heard to utter, were, "Christ is my hope, and grace my song." From this time his head was laid on a pillow as he sat in his chair, apparently in a sweet sleep, for about eighteen hours, without stirring either hand or foot ; and he expired in his sleep, without either struggle, sigh, or groan. He had been a consistent and useful member of a christian church for a number of years.

# LETTERS.

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## LETTER I.

TO MR. JAMES CREASEY.

*Leicester, Nov. 1st, 1834.*

My dear Brother,

You will have the kindness to let my brother John know, that I shall want some one to meet me at Grantham next Friday. May the glorious Head of the Church come into Lincolnshire with me; his presence with his faithful ambassadors is much needed in this day of fearful departure from true practical godliness. They have to lay their account with constant opposition, from one or other of those dreadful monsters, named by Hart, dead sloth and pharisaic pride. If these have ground the church like the upper and nether millstones in other ages, much more are they doing so in our sad times, I have lately been met by the foul grin of the former, mingled, though unknown to the possessors, with the latter, in those from whom I expected no such thing. However, blessed be the Lord, he has made bare his holy arm, and I trust he will still make it bare, on the behalf of the most unworthy of his children, and the poorest of his ministers; whom he seems to have given a commission to hunt these monsters, especially one of them, through the thousands of Judea. Oh! that the Lord would regenerate his poor fallen, carnal, earthly-minded church. The work is his alone, arms of flesh are totally insufficient for it; he may make them instruments, but if they attempt any thing beyond this, they shall utterly fail.

Is it not most fearful indeed to observe the bitterness,

pride, contempt of others, conformity to the world, giving up to the flesh, and want of a fervent spirit in the Lord's service, which have almost overrun all that we hope are possessors of grace in this day? Are these proofs of the Spirit's indwelling? Is the grace of Christ manifested by these means? Can this be the way to show forth the virtues of Him who hath called us out of darkness into his marvellous light? Do such fruits glorify our Father which is in heaven? Is he well-pleased with such sacrifices as these? O, woe is me that I should so frequently be constrained to behold such sights, yea, that I should have conspired so much to make them. We may well cry out in the psalmist's language, "Help, Lord, for the godly man ceaseth, the faithful fail from amongst men." The monster of carnal sloth has got a fine cover, to which he is ready to retreat on all occasions; and this is the cry of 'Legalism, Legalism.' Pray for me, that I may be endued, in endeavouring to drive him from this retreat, with a blessed spirit of wisdom, prudence, harmlessness, holy zeal, faithfulness, deliverance from the fear of man, christian boldness, meekness, and love, with great scriptural light; being altogether preserved from real legality on the one hand, and sparing of the hideous monster on the other.

I have preached a sermon on the nature and use of Gospel precepts and exhortations, with great apparent success, the Holy Spirit hardly ever before having borne so decided a testimony to any thing I have delivered; and I have some thoughts of writing the same and putting it to press. I have not time for more than this hasty scribble. Give my christian love to your wife, and others that may enquire after me; tell them I ask an interest in their prayers.

Your affectionate Brother,  
And a despised servant of Jesus,  
R. CREASEY.

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LETTER II.

TO THE SAME.

*Leicester, Mar. 16th, 1835.*

My dear Brother,

You would hear of my wife's safe delivery of

a son ; and I now have the pleasure of informing you of the additional mercy, of their both going on exceedingly well. Alas, what wretches we are that we feel no more holy gratitude for the Lord's multiplied favours. I would thank God for the blessing lately vouchsafed to you under the preached word. This bespeaks the faithfulness of a covenant God and Father, and of his beloved Son Jesus Christ ; it is said, "Where I cause my name to be recorded, there will I be, and that to bless." And the precious Immanuel's promise to his ministers, is, "Lo, I am with you, even to the end of the world." At such times we truly experience that wisdom's ways are pleasantness and her paths peace. Now our hearts are truly opened to attend to the truths of the everlasting Gospel ; as the Lord seems to say, "Seek my face ;" our hearts respond, "Lord, thy face will I seek." Here we perceive the kingdom of God stands in power, and we receive the word with joy in the Holy Ghost. Hence the word evidently becomes the ingrafted word ; it more or less discharges its blessed contents into our bosoms, and we are cast into the mould of it. At this period we discover that we love God because he has first loved us : the love of God, in one or more of its precious benefits, being unfolded to our spiritual view, either as personally belonging to us, or as pitched upon such like poor sinners as we. In the latter case there is frequently a hope of interest in divine favour, though at seasons there is no particular thought of ourselves, this love being rejoiced in for the sake of its own glorious worth alone. The Lord enrich you more and more, so that you may truly abound in the work of the Lord.

My kind christian regards to Mrs. Creasey, and let her remember David's expostulation with his soul :—"Why art thou cast down, O my soul ; why art thou disquieted within me ; hope thou in God ; for I shall yet praise him, who is the health of my countenance and my God." May she fully know and sweetly rejoice in a manifested interest in divine favour. My love in the Lord to all christian friends.

Your affectionate brother,  
ROBERT CREASEY.



## LETTER III.

TO THE SAME.

*Leicester, May 29th, 1835.*

My dear Brother,

I supposed you had seen some account of my journey into Staffordshire, &c., but it seems you have not, therefore I shall take this opportunity of briefly supplying that lack. My first week was spent in Shropshire. I preached three times at Broseley on the Lord's day; at Wenlock on the Monday night; at a place called the Iron-bridge on the Tuesday night; and at Bridgenorth on Wednesday night. I heard of the word being blessed at all the places; on the Sabbath evening at B. nearly all that had hearing ears appeared to feel the unction, according to their after confessions; at Wenlock one woman took me very eagerly by the hand, and blessed me in the name of the Lord: I understood she said to one of the friends, she would not have missed coming if she had to walk through water home; she came from an adjacent village. I was very much enlarged in speaking at the other two places: two people, whom I saw afterwards, said they fed on the Tuesday night's discourse several days. I heard of some being very much comforted, others having stumbling blocks removed, others having their hopes revived, &c., at Wolverhampton, Bilston, and the Copis, where I spent the remaining part of my time, with the exception of one discourse which I delivered at Bridgenorth. I had likewise a further account of the blessing attending my labours in those parts the preceding year. One woman had joined the church, who dated her liberation from a sermon which I preached. A young man said he had enjoyed the savour of three discourses, which I delivered from one text, sometimes the whole year, and particularly had done this the very Lord's day morning on which he named the circumstance to me, the same discourses were very beneficial to several others of the people. \* \* \* \* \*

Your affectionate Brother,

ROBERT CREASEY.

## LETTER IV.

TO THE SAME.

*Leicester, No date.*

My dear Brother,

I arrived here after my five weeks' labour, preaching the last two nights at Birmingham, on my way home, in a good measure of health and strength, on Thursday evening, April 3rd. I would wish to be thankful to the God of all my mercies, and sometimes feel a degree of the same, for the many benefits he has been pleased to confer upon me in the period alluded to; the Lord has appeared very tenderly to watch over me, as well as mine, in my absence, and to make my discourses a blessing to many, though true religion is at an exceedingly low state in general in all the places where I have been. I spake at Mr. Weldon's Chapel, when at Birmingham, and was requested to stay the next Lord's day over, Mr. W. being exceedingly ill, even to be incapable to speak to any one beyond what was quite necessary; he sent his christian love by a friend, and wished me to understand that I should be welcome to occupy his pulpit at any time. There were several inquiries, at the different places where I have been, when I could come that way again, and a hope was expressed that it would not be long first.

I have been assailed, since I came home, with a sad fit of legal bondage. And surely it has given me a further proof, that the covenant of works is no promoter of real holiness, in the heart of a fallen sinner. It has most certainly again convinced me that the law worketh wrath, gendereth to bondage, and irritates and stirreth up sin rather than allayeth it. I found, 1st, Past sins both of omission and commission to stare me in the face, looking with a very dismal aspect upon me. "Remember not against me former iniquities." 2nd, My heart, instead of obeying the command, appeared in almost all points ready to rage against it. "When the commandment came home, sin revived." 3rd, Rebellion, anger, and hard thoughts of God, greatly prevailed; he was viewed as an enemy and cruel judge, rather than a gracious Father in Christ. "I reckoned till morning, that, as a lion, so will he break all

my bones ; from day even to night wilt thou make an end of me." 4th, Suspected every thing that seemed to make for my comfort, being ready to esteem my best friends as complete enemies. "Jealously is cruel as the grave." Gospel grace and gospel promises were shunned. 5th Excepting a momentary relenting and attempt to pray, was almost altogether heartless and averse to it, and indeed experienced something of a sullen determination not to seek relief. Witness Jonah's case in the storm. 6th, Saw myself surrounded on every hand with sin, against which it appears useless to strive, being sure of falling either in thought, word, or deed. "Innumerable evils compassed me about." "Our iniquities like the wind have carried us away." 7th, Scarcely anything but gloomy prospects presented themselves on every hand. "Thou hast called as in a solemn day my terrors round about." O ! what a sad spirit is a spirit of legal bondage ; when this is the furnace into which the Lord casts us, what vile dross arises, yea, there frequently seems nothing else but this springing up. The soul will not now dream of creature holiness, and a perfection of it in the flesh ; rather than this, the following expression, often used by Mr. Hardy, "Half devil, half saint, will appear not full enough ; it will go further, and cry out, Half devil, half beast."

Through mercy, since I went to the pulpit and delivered my exercises from these words, "After ye have suffered awhile, make you perfect, stablish, strengthen, settle you," I have found the case very much changed ; my mind seems now to hang towards Mount Zion again. My soul desires a fresh experience of these passages, and such like, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb ; yes, she may, yet will I not forget thee ; thou art engraven on the palms of mine hands, thy walls are continually before me." "Set me as a seal upon thine arm, as a seal upon thine heart." "To you that fear my name, shall the sun of righteousness arise with healing in his wings." To be never forgotten of God is a blessed privilege indeed ; what can we want if we enjoy his tender regard ? To be engraven on the palms of his hands ; to be so constantly in his sight as our hands are in ours ; to be kept so secure by Jehovah's

all-sufficiency, as any thing enclosed in the balls or palms of the hands would be, which is the signification of the words;—is a wonderful favour. So to dwell on the Lord's heart, or in his infinite love, as to be sealed there by his immutability, and the same of his glorious arm or power; is enough to make one sing in the worst of time, and cause the soul to triumph over the greatest and most numerous foes. If Christ the Sun of Righteousness should arise upon the heart, what darkness or dreadful gloom could withstand him? immediately all must become light: what icy coldness could abide his all-conquering rays? the most frozen affections must be thoroughly melted by them. Every power and faculty of the soul, however awfully diseased, must be perfectly healed by the wings of his righteousness, blood, exhaustless fulness, &c., &c. My spirit has been going out by these Scriptures, to meet the Father of mercies, and the blessed Bridegroom of my soul; but though I seem to apprehend a little of the sounding of their bowels and their compassions towards me, yet I cannot fully attain to that which I seek after; my soul desires, with the Prophet, the full ripe fruits of perfect love casting out all fear, atoning blood procuring peace which passeth all understanding, &c. However, I would desire to be thankful for the present change, and patiently wait for further manifestations, especially, as I verily believe they will be granted. My present calmness is certainly a very pleasing alteration from the spirit of bondage before described; particularly when I add to the description, the temptations to blasphemy which several times assailed me and ran through my heart. Many, many, in my short pilgrimage, have been the bitter states of legal bondage in which I have been enveloped, how often more I must experience them is known to the Lord alone.

What you will make of this letter I cannot tell, but I have felt very cramped and principally barren in writing the same. I shall be glad to hear from you.

Yours affectionately,

ROBERT CREASEY.

## LETTER V.

TO THE SAME.

*Liverpool, Jan. 24th, 1840.*

My dear Brother,

I have engaged, if it please God to spare my life and health, to be a month at Willenhall, and a month at Nottingham, after the expiration of my time here. I have had no small tempest in my soul, at seasons, since I left home; the enemy, or my own fearful and desponding heart, or both combined together, have been ready to swallow me up; and oh! how exceedingly has this conducted to evince to me afresh my weakness, folly, and baseness, and it has tended likewise through the mercy of God, to lead me to renewed prizing, as well as feeling the necessity, of the rich grace and provisions of the new covenant. There I find the Lord declares "He giveth power to the faint, and to him that hath no might, he increaseth strength." Blessed promise, blessed indeed to him that experiences, he is failing at every point, shrinking back or falling before his spiritual enemies in the hour of difficulty or danger, instead of going forward and wielding his armour with soldier-like behaviour. There we perceive that a gracious God will not deal with us according to our folly, he will not abandon our souls in the hour of extremity; indeed for a while he may seem as if he were doing so, as I have often painfully experienced, and as the Psalmist did when he exclaimed, "Is his mercy clean gone? does his promise fail for evermore? will he be favourable no more for ever?" &c. But surely this is done to let us feel the weight of our troubles, to cause us to feel our own weakness and entire dependance on divine power, to bring up our dross to view, to humble us, to render the mercy of God and the atoning sacrifice of Christ precious, and to purge off the superfluity of our naughtiness, besides being intended for the trial of our faith, patience, love, &c. Blessed be the Lord! we may well conclude, from the consideration of his not having spared his own Son, but having delivered him up for us all, that he does not afflict us willingly, that he only chastises us here to witness to our adoption, and that we may not be condemned hereafter.

He says to the afflicted, tossed with tempest, and not comforted, "I will lay thy stones with fair colours," &c. "And like as a father pitieth his children, so the Lord pitieth them that fear him." "For he considereth our frame; he remembreth that we are dust." He evinces his pity, as in other things, so in stirring up a breathing of heart to his blessed Majesty for help, succour, and deliverance; and then graciously answering it to our sweet surprise, admiration, and consolation. "I will bring the third part through the fire, I will refine them as silver, and try them as gold: they shall call, and I will hear them: I will say it is my people, and they shall say the Lord is my God."

Your affectionate Brother,  
ROBERT CREASEY.

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#### LETTER VI.

TO THE SAME.

*Willenhall, Mar. 5th, 1841.*

My dear Brother,

As I have not written to you lately, I thought it right to avail myself of an hour's opportunity to night for so doing, especially as I have found my heart warmed a little with the love of the blessed Spirit. How exceedingly are we indebted to him for his gracious operations; without them, what insensible, careless, and slothful wretches we are; or what gloomy, desponding, and distrustful creatures; or how perverse, stubborn, and rebellious; and how blind, ignorant, and sottish, dark and benighted we are, falling an easy prey to sin, Satan, and legality. But when the blessed Comforter works prevalently, a spirit of prayer, godly sorrow for sin, longing after the enjoyment of Christ, and conformity to him, self-renunciation, delight in a covenant God, confidence in his faithful promises, and warm affection to the children of God, are our refreshing meat and drink. I am exceedingly indebted to his adorable Majesty for taking of the things of Christ, and showing them unto me of late; and

especially for lifting up a standard when the enemy has come in like a flood. I have frequently been like the children of Israel, in the feelings of my mind, when they were encamped by the Red Sea ; it has seemed that I was surrounded with things of a destructive nature on every side, though not with relation to my soul's everlasting salvation. No small tempest has now been in my soul ; but the blessed Spirit has been pleased mercifully to interpose, turning my heart first of all to look and wait for, and expect light from Christ, and presently enabling me to wrestle in spirit for it at a throne of grace, and by and by has broken into my mind with light and power, and sweetly cleared up all that was doubtful, perplexing, and confounding. My heart has blessedly triumphed, and made its boast in the Lord, my head being lifted up above mine enemies round about. Thus have I had the sentence of death in myself, that I should not trust in myself, but in God who raiseth the dead, and calleth those things that be not as though they were. It is sweet, solid, and stable satisfaction to be brought to depend wholly on the Lord, in the full confidence of faith. This raises up the soul above the billows ; all that disturbs is now below. Whilst Peter had his eye solely on the Lord he did well, but when he began to look off him, and cast his eye on the raging elements around, he began to sink. Nothing will keep the heart perfectly steady and at peace, but having the dependance and affections placed supremely upon God. When the prophet, whose case is recorded in the 72nd psalm, had his attention taken up with the prosperity of the wicked, and the outward adversity into which he himself was plunged, he staggers sadly, and is almost ready to renounce the ways of godliness altogether ; yet, when he goes into the sanctuary, when he obtains fresh discoveries of the glory of God, and the different ends he has in view, in his dealings with the wicked, and with the righteous, he presently takes shame to himself, compares himself to a brute beast, and declares he has none in heaven but God, and none on earth that he desires beside him ; and that when heart and flesh fail, God is the strength of his heart, and his portion for ever ; yea, that he will guide him with his eye or counsel, and afterwards receive him to glory.

And now he affirms, "It is good for him to draw near to God," though before he had asserted that it was in vain he had washed his hands in innocency. "O, taste and see that the Lord is good," says the psalmist, "blessed are all they that trust in him." The gospel is to be preached to every creature, and herein Christ, and God in him, with all the riches of his grace and glory, are brought nigh in a ministerial way; and whosoever will, are invited freely to taste that the Lord is gracious.

Let the Holy Ghost now enlighten the mind, and draw faith into exercise, and the soul presently knows something of the blessedness of trusting in the Lord. O that we had hearts given us to believe the love that God has for us! to believe in the absolute freedom of this love, what inspirations of confidence, love, prayer, and praise would follow.

Your affectionate Brother,

R. CREASEY.

#### LETTER VII.

TO THE SAME.

*Thornton Rust, Askrigg, Wensleydale,  
Yorkshire, July 20th, 1841.*

My dear Brother,

Not having had any direct communication with you of some time, I feel disposed to write a few lines to you again. The life of faith is a mysterious, and yet very simple, plain, and sweetly easy life; mysterious with respect to the things that concur to promote it, darkness, sin, temptation, affliction, bringing us into a state of utter self-desperation, being overruled to this end, so that we do indeed seem, as Hart sings, to receive our life from death, light from darkness, liberty from bondage, purity from impurity, and the like: that is, by means of these things self is withered up, through the supply of the Spirit of Jesus, and the life of faith, which is accompanied with light, life, liberty, purity, &c., blessedly prevails. This is indeed dying at home, as Bunyan observes somewhere in the *Pilgrim's Progress*, that we may live abroad. But in the



process, in the working of the darkness, temptation, sin, and affliction in our feelings, nothing appears more remote than the precious result named: and in truth, nothing could be so, if it were not for the wonderful wisdom, grace, and all-sufficiency of the glorious Majesty of heaven. Witness the effect of these evils in the wicked, yea and in the righteous, when not attended with the sanctifying influences of God the eternal Spirit; they now only harden, confound, terrify, weaken faith, turn out of the way, stupify, and the like. Are we then debtors to these evils, that so we should live after, covet, or pray for them? No, in no-wise! Nay, the more the children of God experience of God's goodness in overruling sin, especially for their good, the less disposed are they, that is, when in their right mind, (for what will not the vile flesh do when it prevails,) the less are they disposed to yield to it; for the goodness of God leadeth them to repentance for sin, and not to the commission of it. Whence their cry now is, when sin is presented to their thoughts, "How shall I do this evil! O how shall I do it! and sin against God." Beside these souls are made to reap many bitter fruits of sin as well as to enjoy the pardon and overruling of it for good: the Lord knows how to render sin bitter to the soul, though his dealings are thus wonderfully gracious to him who has been overtaken with it. However spiritually-minded a person may have been, if he yield to the indulgence of the flesh, to carnal and corrupt affections, if he renewedly does so, being less and less watchful in the Spirit against its irruptions, he will find to his sad cost, that the sense of the glory and worth of heavenly things will cease in a great measure to be enjoyed in his daily course; and deadness, stupor, indifference, and sloth will be the consequence: hence he will chiefly drag on in a heavy and reluctant way in the worship of God, instead of running with joy and alacrity in his ways, he will be mostly without any sensible spiritual might, and frequently have very little heart to move heaven-ward at all; all gracious command of his spirit will have mostly fled from him, and he will therefore be as a city without walls, whose walls are broken down. His spiritual enemies will often seem to make a ready prey of him; all lively confidence of interest in

Christ will desert him, excepting it be in a momentary way; yea, and infidel fears, atheistical suggestions, dark suspicions, and other painful effects of unbelief, will be very liable to prevail against him. But he will still be greatly averse to arouse himself, or to be aroused, sinful propensities having made such a fearful inroad upon his spiritual constitution, though in judgment he be somewhat persuaded how he has been brought into his present grievously declining state. And what child of God, then, who has had much experience of these things, but who will dread yielding to sin, when he is at all in his right mind? Alas! how much have I experienced of the evil consequences of indulging fleshly affections, contrary to the light of my judgment, the convictions of my conscience, and the inclinings of grace, in the space of my short pilgrimage; and yet I am firmly persuaded, except when the most stupifying blindness invades my mind for awhile, that I should listen still to the motions of sin, if grace prevent not, so desperately wicked is my heart.

But, I observed, the life of faith is most plain, simple, and sweetly easy also. And this it is in its more direct and proper actings, when the object of faith and his glorious provisions are seen and enjoyed. Such a fulness and perfection is now perceived in Christ and his salvation, such a readiness and nearness of all things to the soul, that it seems to have nothing else to do but eat and drink, yea, to eat and drink abundantly. As it is written, "Eat, O friends; drink, yea, drink abundantly, O beloved." And of his fulness, says John, have all we received, and grace for grace. What wisdom to direct, sufficiency of grace to uphold, mercy to pardon, blood to cleanse, a wonderful physician to heal, long-suffering to bear with, holiness to purify, &c., are seen at this time, and in measure at least enjoyed. To live in, upon, and by Christ, is now found to be indeed the happy, the secure, and the truly prosperous life. The soul hence follows hard after him, cleaves close to him, and is very solicitous not to be drawn aside from him. All beside the blessed Immanuel is now regarded as folly in the extreme, weakness in the most consummate degree, and sinfulness the most complete.

And under a review of my past, as well as of my

present experience, whilst in the above frame of mind, I have more than once, twice, or thrice been led to regard myself, since I have been at Thornton Rust, the most perfect miracle of grace. Viewing the many and sore troubles through which I have come, the fiery and apparently overwhelming temptations that I have endured; and, above all, the innumerable sins and infirmities that have worked in me, and so frequently, to a greater or less degree, prevailed against me; I have seen and felt my upholding in spiritual life, and continuance in the ways of God, to the present time, as nothing short of one uninterrupted miracle of long-suffering, boundless love, infinite grace, unspeakable mercy, invincible power, and never-failing faithfulness. If a lighted candle should be placed in the midst of the ocean, the waves and billows raging around it, yea, frequently dashing over it, if the flame should frequently seem to be expiring or to be quite extinct, and still the waves often rushing over it, yea, at seasons appear to be quite settling upon it, and it still have the vital spark continued, and even always burst forth into a visible flame anew, after all its wanings, and immersions in the briny deep; this has appeared as if it would afford something of a suitable emblem of my case. O, to grace how great a debtor! how great, how great, how great a debtor indeed!! May you be enabled, my dear brother, and Mrs. Creasey, to whom I desire to be kindly remembered, join with me in lauding the glorious Author of this amazing grace; and be stirred up to pray for me, that I may increase in the knowledge and enjoyment of this grace, and in the exalting and adorning the profession of it, both with my lips and my conduct.

My testimony for the Lord, as far as hath come to my knowledge, is both generally and cordially received here; I desire to thank God for this favour. I am expected to stay in this place two or three months longer. Where the Lord may please in his condescending mercy, if my life be spared, to direct my way afterwards, I cannot tell. They would be exceedingly glad of my services in the Potteries, where I preached with much power and apparent profit to the hearers, on Good Friday and the Sunday following, if way could be made, at least for a time. There

seems to be a very savoury and affectionate remembrance of my preaching, and of my person for the sake of the same, amongst them.

A friend, by the name of Frankland, who resides at Liverpool, thus writes with respect to my present movements from place to place. "I do not know what you may feel in reference to the Lord's dealings with you as a minister of the gospel, having no certain dwelling place, but called to go forth here and there as it pleases the Lord God of Israel. For my part, I can see a depth of wisdom in this arrangement of his providence in reference to yourself for the benefit of the Church of Christ. The Lord's peculiar manner of dealing with you, and thereby having fitted you to be a means in his hands of strengthening and comforting the feeble-minded; whilst at the same time you are qualified, according to my understanding of the manner in which he has gifted you, to speak to the heart of the most advanced and deeply exercised of the children of God," &c.

Your affectionate Brother,  
ROBERT CREASEY.

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#### LETTER VIII.

TO THE SAME.

*March, Isle of Ely,  
March 10th, 1843.*

My dear Brother,

"Let brotherly love continue," it is written; and in addition to the most weighty cause of this, natural relationship exists between you and I. Pride, selfishness, &c., almost eats up, I am sorry to say, all appearances now a days of true spiritual affection. Alas, and woe unto us! that things should be so amongst us; it affords a sad proof, that Christ is but little known and enjoyed by us. Christ loved us when most unlovely, when we were enemies to God and all that was godly; yea, then it was he gave us the highest demonstration of his love, by dying for us. John argues therefore, that we ought to lay down our lives for the brethren.

I have felt it a great mercy, my dear brother, that the Lord has dealt so bountifully with me here; but not as I ought, far from it; alas! what is it wherein I do not

discern some evidence of the deep depravity of my fallen nature? Oh! how the long-suffering of God, the boundless mercy of God, the unspeakable and never-failing love of God, the glorious worth and efficacy of Christ's atonement and everlasting intercession, and the renewing, restoring, sanctifying power of the Holy Ghost, have to be evinced in my case; were it not for these, I must utterly fail. I have been thinking lately about the difference between presumptuous confidence and a true one, and what I have now alluded to, brings this to my recollection afresh; for it is no small matter to clear ourselves from the dread of presumption, in confiding in God, after so much baseness discovered, so much of vile affections and sin against his blessed Majesty, showing themselves. But that is true confidence, which springs up in God, upon the grounds laid down or set forth in the Lord's own Word, through the Holy Ghost's light and power, bringing a spiritual sense of these gracious and blessed realities to the heart. It is said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The soul having, in the manner just named, a sense of this love, so rich, so free, manifested to it, and hope springing up, and rest and refreshment and delight in the Lord being experienced, this is, doubtless, a well-grounded confidence, whether it be great or small. It is further declared, "not according to our works, but according to his mercy he hath saved us." "Jesus Christ came into the world to save sinners." "He came not to call the righteous, but sinners to repentance." "He came to seek and to save that which is lost." Now persons having inward and convincing convictions that they are utterly destitute of all good works, and of all ability in themselves to produce any; being sensible of their utter depravity, feeling their entire inability to repent of themselves of their sins, and having an experimental discovery of their lost estate; if they should be favoured to have a discovery of the Lord's mercy, the blessed efficacy of Christ's blood and grace and salvation, in the way already spoken of, and so confidence springs up in the same, this is no presumptuous confidence. Moreover, it is written, "If any man sin," any man among true believers, "we

have an advocate with the Father, Jesus Christ the righteous, who is a propitiation for our sins." The soul having been entangled by its iniquity, and laying under a sense of guilt, being favoured with the precious light and power of the Holy Ghost, experiences a renewed confidence in the Lord, through such a gracious declaration as this, and so is led to rejoice in the sweet persuasion of the remission of its transgression; this is no act of presumption. When we are emboldened in prayer at the throne of grace, led to claim relationship with God as our Father, and the like things, from a similar sense as above narrated, our confidence, without doubt, is well founded. For in all these things our hope is in the Lord alone, according to his own record of himself in the Scriptures, and the testimony of his Holy Spirit to our hearts. "Blessed," it is written, "is the man that trusteth in the Lord, and whose hope the Lord is." O, for more of this simple and gracious crediting the Lord's word, and entire dependance upon himself. "For He is the Rock, and His work is perfect." Nothing can or needeth to be added to the Lord's work, neither is it possible that any thing should be taken from the same. It is therefore the work of that faith which is of divine operation, to open the heart to the Lord and his great salvation, to rest solely upon the same, and to derive strength from thence, to run the race set before us with patience, fight the good fight of faith, wrestle with all our adversaries, overcome the world, stand in the evil day, bring forth fruit to God, bear up under all our burdens, &c. But, alas! in opposition to this, what presumption tempts us by day, and despair by night; but, blessed be God! our Captain is all-sufficient; and surely your poor, nothing, worthless, and vile brother has had ten thousand proofs of this, to the glory of sovereign, rich, free, and unchangeable grace. All that he is, or has been, in holding fast to this day his integrity, against thousands of foes, fears, temptations, terrors from Sinai, &c., he feels deeply conscious is from this quarter alone.

I would be glad if my remarks might be a means of bidding you and Mrs. C. or any of my friends, to the rich Gospel feast. Come, come, come, I would cry, and, oh! may the blessed Spirit speak the same into your heart, as

he hath done in the Word ; for all things, yea, all things, are now ready ; nothing wants providing, all is richly provided ; light to enlighten, wisdom to make spiritually wise, mercy to pardon, blood to cleanse, grace to soften, purify, raise up, strengthen, &c. The heavenly mandate runs, " Whosoever will, let him take of the waters of life freely." Alas ! that my most naughty heart should be the dwelling place of so much sin against the blessed Author of such marvellous grace.

Your affectionate Brother,  
ROBERT CREASEY.

## LETTER IX.

TO THE SAME.

*March, Isle of Ely,*  
My dear Brother, *May, 1844.*

On perusing your letter just now, I was sensibly touched with these lines, which you mentioned as running much in your mind of late.

" It is finished, said the Lord, in his dying minute :  
Holy Ghost repeat that word ; full salvation's in it."

They seem peculiarly suited to the case you describe as being your own, you cannot arrive at assurance of interest, you cannot surmount all your fears, and throw off all your shackles. " It is finished," the glorious work of putting away sin, satisfying divine justice for all iniquity, redeeming from the fearful curse of a broken law, enduring the wrath of God to the last drop ; bringing in everlasting righteousness, by which the law is magnified and made honourable, the believing sinner perfectly justified and accepted before God ; the way opened for every spiritual blessing promised to flow down to the soul, signified by the rending the veil of the temple from top to bottom, when Jesus expired, and the way also opened for the soul's free approach to God, and to the enjoyment of eternal glory ; and also that is finished by which the old man is destroyed : " God forbid," says the apostle, " that I should glory, save

in the cross of Christ, by which the world is crucified unto me, and I unto the world." Let this then, my dear brother, be repeated in your heart by the Holy Ghost, let his glorious light and power bring it home with full demonstration to your heart, and you will indeed experience full salvation's in it, you will in truth find all guilt removed from your conscience, all scruples vanishing utterly from your mind, all Satan's accusations perfectly silenced, the perfect peace of God pervading your whole soul, and his love blessedly swallowing up the whole thoughts, desires, and affections of your heart. Under this precious sealing by the holy Spirit of promise, all enemies and evils will sensibly be put under your feet. O! what is it to be cleansed in the blood of God, to experience that the life of God was laid down for us, and the righteousness of God wrought out for us? May faith, both in my dear brother, and in my own heart, yea and in the souls of all the Lord's people, so spring up by the power of the Eternal Spirit, as to enable us to bring in all the fulness of this finished work of Christ.

It struck me that perhaps God was about to bring you to a fuller enjoyment of what the words you name include, than you had ever before experienced; O may this have been your happy case ere now! However it is not right to overlook the sweet visit you mention enjoying under Mr. Cheffins, as well as similar ones on many former occasions; for which I would sincerely desire to join you in blessing our wonder working God and Father; O, my dear brother, that he should indeed be our Father and our covenant God! Had we ten thousand lives to devote to his service, and ten thousand times ten thousand tongues to employ in praising him, how poor a return would all be, compared with this amazing favour, for which I trust we shall make heaven ring with hallelujahs for ever. But to put a few questions to you on the nature of this visit; did it not soften your whole heart, rendering it sweetly fitted for every divine impression? and if so, are you not manifested to be an heir of promise? God says, "I will take away the heart of stone, and give a heart of flesh." Did it not humble you in the dust before God, and entirely exclude all boasting from your soul? such being the case, was you not made as a little child? which the Lord declares is the way the



kingdom of God is received. And are you not evidently brought from under the law, and favoured with a truly gospel spirit? For according to Paul, boasting can be excluded in no other way. "Where is boasting then," he demands, "it is excluded: By what law? of works? nay, but by the law of faith." Was not Christ also truly precious to your heart at this season? Then how will Satan prove you not to be a real believer? Peter declares, whilst Jesus is in reality disallowed of by others, to them that believe he is precious. You heartily blessed him, and the Psalmist affirms all the Lord's works shall praise him, acknowledging his glorious excellencies, but his saints shall bless him, i. e. shall praise him with a heart full of love to his glory. And do you not find these periods, at least some of them, accompanied by a sensible union to the Lord's people, loving them sensibly and fervently for his sake, and your heart opened to receive the Lord's messenger also in like manner? You know the scriptures which positively discover this cannot be without saving grace: As, "He that receiveth a righteous man in the name of a righteous man, *shall* receive a righteous man's reward;" do not overlook and put away God's blessed shall from you. Furthermore, have not these visits a real sanctifying effect upon your heart? do they not feelingly render you more spiritual, more heavenly, more dead to the enticements of sin? &c. And have they not then the gracious marks of a living faith? It is said, their hearts were purified by faith. May God enable both you and me to prize every token of God's love already granted, and be enabled to press after a full and abiding assurance of everlasting interest in the same.

Your affectionate brother,  
ROBERT CREASEY.

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LETTER X.

TO THE SAME.

*March, Isle of Ely,*  
*Dec. 30th, 1844.*

My dear Brother,

I received your letter with pleasure, and was

glad to hear that you was so much favoured in hearing Mr. Warburton, and that both he and Mr. Philpot received you so kindly: my soul was led to bless God whilst perusing the account. "Behold, how good and how pleasant it is, to see brethren dwell together in unity." And had we a greater measure of conformity to that amazing love, which commended itself unto us, "in that whilst we were yet without strength, Christ died for the ungodly;" no doubt there would be more of this lovely sight discovered than at present exists.

It is not very marvellous that the person named in your letter has met with the trouble which you mention, considering how, on more than one or two occasions, he has been left to act himself. Well, the Lord well knows why these things take place, and the end or ends he designs to answer by them: and we may rest assured, though he may chastise his own for their good, yet he will never forsake them; whilst he smites with one hand, with the other, blessed be his Holy Name, he supports them. Chastisement gives a precious evidence of sonship, that is, where we are both corrected and receive correction, where we hear the rod and who hath appointed it; merely to be brought into, or brought through trouble, is of very little amount; it is to have a sense of where we have done amiss, so as to lead us heartily to repentance for the same, by means of the rod of a chastising God and Father, which evidences our adoption. "If ye endure chastisement," says Paul, "God dealeth with you as with sons." But, oh! my dear brother, to be in truth the children of God, how unspeakable a blessing! till the soul reach the highest heaven, it can by no means tell forth the thousandth part of the astonishing privilege. That the infinitely wise God, who comprehends all things in one glance, not merely the millions of millions of events, thoughts, words, actions, &c., which transpire in the present hour, but which have transpired ever since the creation of the world, or ever will so do, so as to manage all for the promotion of his own glorious purposes; to be able exactly to know the amount of punishment due for every sin and sinner, that he may inflict the same either on his Son on the behalf of the elect, or upon the reprobate in hell on their own

account; also graciously to reward every good work whether inwardly or outwardly done by his own, &c. That the Almighty and inconceivably Great God, in comparison of whom, even all nations of the earth are said to be as the drop of a bucket, yea, further, less than nothing and vanity. That the God who is likewise as holy, as good, and as blessed, as he is wise, and great, and powerful, He who alone hath immortality and life, dwelling in the light which no man hath seen or can see, the sole self-existent, independent, and eternal God; that this God should be my God, my portion, the strength of my heart, and my exceeding great reward. O, how ineffable the blessing! Nay, that this inexpressibly glorious Being should be my Friend, my Brother, body of my body, flesh of my flesh, and bone of my bone, should have been made sin, bled, died, yea, made a curse for me, in his human nature; what a mystery, what an unfathomable mystery of grace! And that hence also I should be made the righteousness of God in him. Yes, even *the righteousness of God*; for the Person that wrought it out was truly God, the Great God, the self-existent I AM; his Person, therefore, his every purpose, affection, and action; his every groan, sigh, sorrow, drop of blood which he shed, and awful agony he endured, as being made of a woman, made under the law, fulfilling all righteousness on our behalf, and atoning for our iniquities; had all the light of the majesty and glory of every divine perfection and attribute of Godhead stamped upon them. Oh! that we might be favoured to enter by faith into this mystery, a mystery worthy even of the eternal Jehovah, and be blessedly swallowed up therein. Nothing could be more ennobling to the soul, more effectually dethrone, subdue, purge off, and render sin infinitely filthy and abhorrent to the heart; more purify every desire and affection of the mind, more deeply and extensively promote a fervent affection to the family of God, and all the precious fruits resulting from the same; nothing more entirely saves us from all accursed selfish motives in our various movements, more prepares for bearing every cross, and meeting death with cheerfulness; nor lays us more low in unfeigned humility before God; and certainly nothing could render the soul more truly happy.

When a little, but a very little, of this grace reaches the inmost soul, how far it is felt to exceed all the mere forms of religion, however glittering and imposing they may appear, with all the devotion springing from the flesh; how it calms the troubled breast, how it subdues rebellion and discontent, endears the Lord to the soul, loosens our attachment to earthly things, softens the hard heart, makes the frozen affections to melt, leads the soul into true contrition for sin, inspires sweet filial confidence in God, inclines the heart to prayer and praise, and tends to evangelize the whole soul. Blessed be God for one drop of this pure, this heavenly, this heart-satisfying grace! it is a sure evidence of a saving interest in the whole; the natural man cannot enjoy it, nor even discern it; nay, it is impossible therefore, that he should possess one direct, sincere desire, for the enjoyment of the same, it is quite contrary to the corrupt principle which has the sole possession of his soul. May our hearts then hold fast the confidence that we have been favoured with in the sensible participation of this precious grace. May we be enabled by the Eternal Spirit to yield up our whole soul to Christ to be moulded and fashioned by him, according to the expression used by the Church, "Are not we the clay, O Lord, and thou our potter?" And, oh! in doing this, to be favoured to view spiritually, and deeply to view, the wonderful grounds of confidence presented to us in God's Word. Paul says, "If God spared not his own Son, but delivered him up for us all, how shall not he with him also freely give us all things?" Remember likewise God's immutable counsel and oath.

But I must now desist. Pray for me, my dear brother, pray that I may be enabled with great spiritual enlargement to proclaim the exceeding riches of Christ, and that the souls of the people may drink in the same as the thirsty land drinks in the rain. I desire to be thankful that I often am favoured to preach with much enlargement, but I covet earnestly more and richer anointings in setting forth the adorable worth and glory of the blessed Saviour.

Your affectionate Brother,

R. CREASEY.

## LETTER XI.

TO THE SAME.

*March, Isle of Ely,  
June 26th, 1845.*

My dear Brother,

In writing once more to you, I feel disposed to begin with what is most upon my mind; and it is couched in the following scripture. "The Father of lights, with whom is no variableness, nor shadow of turning." I was led to think of it, through Mr. W.'s being here last night venting his errors against the doctrine of the blessed Trinity. How blessed it is to be favoured with a saving interest in the adorable Father of lights, no possibility of fatally erring in this case, for such, even if they turn aside to the right hand or to the left, shall hear a word behind them, saying, This is the way, walk ye in it; and this word will always be found convincingly effectual. God as a Father of lights, convinces the soul of its sin, guilt, condemnation, and exposure to the wrath of God in a fiery law, so convinces of these things, and sometimes most awfully indeed, as that the person can have no rest in the state in which he is, he must be delivered from it; not from some of it merely; some outward branches of evil, by being moralized, &c., for the whole state is bad, and there is no salvation nor true peace without being entirely brought out of it, and this is really seen and felt. Therefore it is written of those who are made partakers of God's great salvation: "Who hath translated us out of the kingdom of Satan into the kingdom of his dear Son." Oh, how vast, how vitally important, and most truly glorious is this change; God Almighty help us to prize it far more deeply and warmly than we have done! Furthermore the Father of lights reveals his Son to us and in us, shows us the glory of his Person, the precious efficacy of his atonement, the perfection of his righteousness, the amazing fulness of his grace, his prevalent intercession at God's right hand on our behalf, and discovers how he has loved us in him with an everlasting, distinguishing, most free, blessedly rich, and never failing love: evinces also how sweetly and suitably grace reigns through righteousness

to eternal life, where sin had reigned unto death, by the  
 ed Jesus Christ: gives us views of Christ's relations to  
 the offices he sustains on our behalf, &c. And these  
 manifestations, for they are not barely in the letter, nor  
 ely therefore resting in the head or the imagination,  
 ays to a greater or less degree affect the heart with  
 kenings, spiritual quickenings, the peace of God,  
 ght in the Lord, love to his sacred name, cause, people,  
 truths, longings after greater manifestations of his  
 y, nearer union experimentally with him, unfeigned  
 ility, resignation to his will, a justifying him in all  
 gs, heartfelt gratitude, reliance upon him, deadness or  
 nedness of the affections to the world, real hatred to or  
 ty renouncing of the sins which the soul discovers he  
 s, and the like. These things consequently carry on  
 believer in the way everlasting, delivering him from  
 g entangled and perishing in the way of death, which  
 neath, beneath these salutary and heavenly realities.  
 , how much, my dear brother, we have to lament the  
 t duration of the Lord's visits, or the length of time  
 ch elapses between them, or that they were not attended  
 a greater fulness of light, power, and precious fruits.  
 oh! in the midst of these lamentations (and they are  
 wrong when bounded by spiritual affections, when they  
 us not into a rebellious or carnally impatient state of  
 d or despondence of soul) let us be thankful for the  
 t measure of spiritual light, life, and communion with  
 , eternal favour is at the back, and everlasting glory in  
 front of them. Thus, to regard things, under the  
 y Ghost's teaching, strengthens the confidence and  
 rges the heart, and tends to make every gracious  
 ction abound, whilst being left to yield so constantly to  
 bting, cripples the soul, and induces hardness, deadness,  
 even indifference in the end, unless where God  
 iously comes in to overrule it, to promote deep heart  
 ching, earnest wrestlings at a throne of grace, &c.  
 be favoured with a saving interest in God as the Father  
 ights, and consequently to be drawn on to put our  
 t in, and cry for guidance to him as such, is to be  
 rided for all occasions; for what error, or delusion, or  
 ictive thing, or path is there, however plausible, deep

laid, or powerful, which the Father of lights cannot at once lay bare to our view? O, let us therefore trust in him with all our heart! O Thou Eternal Spirit enable us so to do! And for our further, and inexhaustible, and unfailing consolation, it is declared of the Father of lights, that "he is without variableness or shadow of turning." Does he then love, choose, redeem, call us? Does he become our God, our Father, our Friend, our Portion? Is he engaged to direct, to sanctify, to save, to bless us? Then may we rest assured that all this he will be and do to us. Man may lie, deceive, and fail us; not so the eternal and unchangeable Jehovah; "for he is not a man that he should lie, nor the son of man that he should repent; His gifts and calling are said to be without repentance." And are you and I, my dear brother, so favoured as to have this God for ours? O, let us aim to honour him by always rejoicing in him, according to Paul's direction. And may he give us such a heart-sanctifying sense of the certainty of our interest in him, as shall carry us on with the full bent and most heartfelt delight of our soul to live to his glory, going about doing good to his people, and to his creatures, &c. How stable is the foundation, and how needful to be kept in view, that the never varying Father of lights is our portion, in the midst of the ever changing and failing things of time, possessions, friends, health, life, and all beside, in a dying world, are fleeting away, and carrying us swiftly to the vast ocean of eternity. As none of the ills of life can affect our interest, so no more can death or judgment do it, we believe. Lord, help us to have our minds filled with the sweet contemplation of these blessed matters, let the clearest and deepest and most precious evidence of their glorious reality abide constantly on our spirits. But alas! how much of the reverse we experience, how dull, how gloomy, how benighted, how bewildered we often are, yea, how much of a kind of atheistical unbelief seems to strike at the very foundation of our comfort. However, hereby we learn or have renewed the necessary lesson of our helpless and utterly undone condition by nature, and prove that not one grain of true faith, confidence, peace, or love have we, but by the Holy Ghost. Hence we are brought more

wholly, or afresh at least, out of self, and Christ becomes by deep necessity the sole dependance of our heart. Our dear sister Ann, I hear, is in a very precarious state of health, may the Lord raise her up if it please him; and may he especially give her clear discoveries of interest in his love. My kind regards to your wife, and tell her I wish her soul may be strong in the Lord, and in the power of his might: all other strength will fail at last, but this never. I wish my love to be presented to my mother, and brothers, and sisters. I desire to bless the Lord, I am not left without life and liberty in preaching, nor is the word altogether unaccompanied with power to the people, yet we have much apparent dearth to lament. Remember me to all friends.

Your affectionate Brother,

ROBERT CREASEY.

## LETTER XII.

TO THE SAME.

*March, Isle of Ely,*

*Nov. 5th, 1845.*

My dear Brother,

I felt some melting, quickening, and refreshment of soul in reading your letter: how truly blessed it is, when in our spiritual communications with each other Christ draws sensibly nigh unto us, opens our understandings, and causes our hearts to burn with love to him and to all that are his. The account you give of your hearing Mr. Stevens at Boston, appears to bear clear and precious marks of a gracious and saving visit from God to your soul; you was brought to unfeigned humility, yea, was clothed with humility, Christ was highly exalted in your esteem, endeared sensibly to your heart, a spiritual union was sweetly felt to the Lord's servant for the Lord's sake, your soul cordially blessed him in the name of the Lord; all which are effects and evidences of spiritual life in the soul. Here you was clearly distinguished from such who disallow Christ, to whom he is as a root out of a dry



ground, a stone of stumbling and rock of offence, &c. Bless God, my dear brother, for these tokens of interest in covenant love! Know God will never reverse them in your final experience! But you say, they are so soon gone; and truly you are not alone either in this experience or in these complaints, all the family of God pass through the same things to a greater or less extent. It is written, "Why art thou as a wayfaring man, who tarries but for a night? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved: and my hands dropped with myrrh and my fingers with sweet smelling myrrh, upon the handles of the lock," which expressions appear to set forth some very precious spiritual sensations the soul was favoured with; yet it follows, "I opened to my beloved; but my beloved had withdrawn himself, and was gone." Furthermore, you complain of again gradually sinking into a carnal and dead frame: and in this you are accompanied by the whole family of God, who like Abraham, when the Lord leaves communing with them, return to their own place, though not all to a like degree. Flesh and spirit abide in all believers in the present life, when the latter therefore decays in its influence in the heart, the former is sure to gain ground, or return to a fuller operation in the feelings. Abraham returned, I believe, from the place where God had carried on such condescending and intimate communion with him, to where his usual residence was; but more than that was included in what took place after this gracious visit, no doubt: however, the Lord's people as far as we are made acquainted with what they pass through, evidently find when the Lord withdraws from them spiritually, a return to a greater degree of barrenness of feeling, insensibility, coldness of affection to divine things, darkness, stupor, and even gloominess of mind, fear, painful anxiety, despondency, pride, presumption, envy, bitterness of spirit, &c., &c., according to the way their corruption is permitted to work, and in which Satan may be allowed to tempt them. Yet there is a great difference between one habitually spiritually-minded, and one that is not so: the latter is sure generally soon to lose what he has felt, however genuine it may be, and to sink greatly under the power of

a body of death; it is an invariable attendant upon his case. Such an one needs more of the Spirit as a mortifier of sin, for where sin is much mortified in the heart, it does not readily gain that ascendancy in the soul, after the Lord's sensible presence is withdrawn; such a person sits more loose to it at all times, and is more ready to avail himself of any divine motion or influence in the heart. Oh! my dear brother, it is a most blessed thing to have sin deeply and truly mortified in the heart. Alas! how much do we lose for want of this; and how very little do most know, apparently, concerning the glorious soul-advantages of the mortification of sin. Oh! let us, as far as we possibly may, lift up our hearts in the Redeemer's Name, for a greater measure of his sin-mortifying Spirit. Where sin is inwardly indulged, and where the mind is given up to looseness, all holy, sweet, and lively impressions are certain to be soon effaced; darkness, hardness, weakness or inability spiritually to move, fight, cry, and the like, coming in their room. And if any evidence of interest was realized, it is quickly gone, nor in a general way can any savoury effect of it be regained. The Lord quicken us deeply, fully, and daily; for in him, and not in us apart from him, is the whole salvation, life, and blessedness of his people. We were loved and chosen in Christ before time, unto all holiness and unblameableness before him in love: predestinated to sonship through him; the whole of its incalculable worth and glory flowing in this channel alone; redeemed from hell by him, he having become our surety, taken our sins and suffered for them, the just for the unjust, that he might bring us to God; and, oh! how stupendous this act of love! God manifest in the flesh, slandered, reviled, buffeted, spit upon, crucified, by vile creatures; and in all, suffering, bleeding, dying, under the stroke of His Father's vindictive displeasure at sin, the sin of men, ungodly men, wholly at enmity with him, and whom his hand had made, and could destroy in a moment. Never can creatures fathom this astonishing ocean of love! Alas! alas! that we should be so little affected with it. My dear brother, I find faith in a crucified Christ, dethrones, purges, and deeply mortifies the heart to sin; divorces from the law, silences all its fearful accu-

sations and threats in the conscience, removing all curse, wrath, and condemnation; removes all servile and painful fears of death, hell, and destruction; reconciles to every cross, and enables the soul to bear them not patiently alone, but with holy cheerfulness and triumph; makes all earthly things fade in the view, draws the whole soul forth in love to God, and in a word, new models the whole heart. And O how self and all vile selfishness are laid in the dust and put far away here. Yea, every true glimpse and act of faith is found to have one or more of these effects, and others of a like kind, though it is only when faith is more fully in exercise, and the discoveries of Christ are more deep, that they are so clearly perceived.

In Christ, also, we are created anew, and are favoured with the blessed image of God in the soul. And surely, by means of this, the king's daughter is all-glorious within. O! the sweet views, and tastes, and feelings of this image with which I have been favoured some times of late. No tongue can tell what substantial satisfaction and glory there is in being like God in love, in doing good in purity, and in possessing a Christ-like fortitude, zeal for God's house, his people's welfare, his glory, &c. Oh! how my soul, at seasons, mourns because it cannot enjoy more of these things; and I can hardly make out why God should withhold them, they being so excellent, so blessed, and so God-glorifying in their results: my foolish heart is ready, at periods, to add to its other vile transgressions, fretfulness against the Lord on this account. And indeed, what am I but an abominable compound of all evil? Surely it is quite impossible for any tongue to express what an awful depth of iniquity, folly, madness, emptiness, destitution, imbecility, and even devilishness I discern to belong to my fallen nature. But, oh! how this tends, when the Lord pays me fresh visits in sensible manifestations of love, grace, and mercy, to the exaltation of his glorious Majesty. I do in truth then perceive, that his ways and thoughts are high above ours, as the heavens are high above the earth. And surely, I now begin to prove why I am permitted to experience the desperate depravity of my heart, it is all for the lifting of Jesus on high. Nor is there any place more ineffably blessed and glorious, ~~nor~~ more safe to the soul,

than to be led out in deep and effectual faith's views of what God is to us, independant of all we are in ourselves; how his love is fixed upon us absolutely; "Not that we loved God," says John, "but he loved us, and sent his Son to be a propitiation for us:" How unlimited this, "For God," it is further written, "is love." There all is day without night, life without death, justification without condemnation, salvation without destruction, or the least ground of fear of it; and all as boundless, unfailing, and eternal as God himself: nor does it apply any less to the weak than to the strong, the whole election of grace are equally included here, no frame or feeling of the believer has aught to do with rendering this foundation less or more than it is, it is alike at all times, and to eternity. Come then, we humbly entreat thee, thou blessed Spirit: Come in Jesus' name, thou who art the sole Enlightener, Guide, Strengthenener, Sanctifier, and Comforter of the Church of the living God; thou who alone carries out every purpose of infinite love, applies the whole salvation of Christ to the soul, and meetens for present intercourse with God, and for heavenly glory at last: come abundantly upon us, revealing to our hearts these infinite grounds of support, consolation, and triumph. But how empty, my dear brother, are all words, where they the most fervent and exalted ever used, compared with the things themselves. In earthly things, expressions are often found to exceed the reality, but here it is quite the reverse; nor are our most extensive natural notions of these things any nearer their inward spiritual glory; hence we prove, finding all the efforts of the mind when left to itself unavailing, that every ray of light which we are favoured with, the least perception of these things and gust of feeling in which we enjoy them, are of the Holy Ghost. And to him, with the Father, and the Lord Jesus Christ, be all the glory, now and evermore, Amen! Amen!

In writing my present letter, I have been greatly plagued both by the badness of my ink and my pen, nor have I been much less so to express what I wanted to convey in some of the things written. O for a larger measure of unctuous gifts! Pray for me, that I may be favoured greatly with this desire of my heart, and that the hearts of

those to whom I minister may be opened to receive what God gives me to deliver to them. And, how out of measure astonishing it is, that I should be in truth an ambassador of Christ Jesus; how wonderful this shows the ways of God to be. That I am in reality a servant of the most high God, I seldom can feel any question, and of late, I have been favoured with an unwavering and triumphant assurance that I am as certainly one as ever there was one upon the earth, so many were the proofs of it sweetly and convincingly opened to my mind. O how essential, substantial, and glorious, is the ministry of the Holy Ghost in the Church of the living God; how much then is that doctrine to be abhorred and shunned, which either denies his personal existence or supreme Deity. Surely Walton must feel for what he is doing, if indeed he be a regenerate man: he gulls the poor deceived people with the idea that the doctrine of the Trinity supposes the existence of three Gods, and the denial of such an inference he has even the impudence to call a mere shuffle.

Your affectionate brother,  
**ROBERT CREASEY.**

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**LETTER XIII.**

**TO THE SAME.**

*March, Isle of Ely,  
 July 24th, 1846.*

My dear Brother,

In pursuance of what I have been thinking of doing for some time, I now write to you; God Almighty inspire my heart in writing, and yours in reading, that it may be truly profitable to us both. Oh! my dear brother, could we more see into God's covenant, and there discern what he has done and will yet do for us, how far more would our hearts be enflamed with adoring, wondering, admiring love and gratitude to him. If we consider, under spiritual teaching, what hell is, how awfully deep in privations and unutterable sufferings; that it consists in the loss of all good, in the utter loss of God, the sum and fountain of all real good, and even of the loss of every

created comfort, nay of the privation of every sinful gratification, which our innate corruption and opportunity in this world afford the fallen heart; and that our sins are there turned upon us, as so many devouring or stinging scorpions, and that the wrath of God, called the breath of the Almighty, and termed a fiery stream issuing from before him, shall entirely swallow up and engulph the soul; added to which, that there is not the least prospect or most faint or even greatly distant ground of hope of ever being delivered out of this inconceivably dreadful state and place, that the destruction from the presence and power of God is as truly everlasting as it is tremendously complete. And besides all this, that it is a just, most just act in God, an act infinitely worthy of his glorious Majesty. When we thus take a view of what we assuredly deserve, O what must we think of that amazing love, pity, and long-suffering which engaged to give, is manifested, and drawn forth in, that blood, righteousness, and inestimable worth that merited; and that condescending power which applies salvation to us! O Lord, most graciously fill us full of this sense of things! for oh! how it will exalt the exceeding riches of thy grace in our esteem; how deeply will it debase us in our own sight, how completely engage every power of our soul in love to thee; greatly endear thy word to us, where these things are recorded, and are the chief theme; cause us exceedingly to delight in thine ordinances; make thy so loved, purchased, and sanctified people most precious and excellent in our estimation; render every cross taken up and burden borne for thy Name's sake truly light, inducing us cheerfully and with God-glorifying submission to bear them; powerfully loosen our affections from the present evil world, and all undue love of the present life; and fit us for every good word and work, filling us with the fruits of righteousness, which are to thy praise through Jesus Christ our Lord. Yes, my dear brother, there is nothing like this deep insight into, and rich and full enjoyment of salvation, with that infinite and blessed love of a triune God whence it originates, to render the heart every way fruitful before God. To see that God in loving me did not look for qualifications, but absolutely fixed his love on my person, is most encouraging,

most strengthening, inducing the greatest of soul triumphs, and is most truly blessed indeed. If the Lord had looked for qualifications, seeing we possess none, his love could never have reached us; and had these been at all the ground of his love, if they by any means failed and were lost, supposing any did at all possess them, his love must have been lost with them. Did God love qualifications, (I speak now of what moved him at first towards us), then must his love have been limited to these, extending no further than they; and oh, what a miserably lowering, narrowing, and every way limiting of God's love would this have been. What a dreadful and despicable doctrine therefore, must the Arminian doctrine be, which thus holds things. But alas, though I frequently am favoured to take in some precious discovery or other of God's love and salvation, yet how little do I abide in the rich, the heart-sanctifying, and most sensibly powerful enjoyment of it. I daily experience how absolutely needful the work of the Eternal Spirit is in these blessed matters: just what he gives, and not one particle more I take. "In thy light," says the psalmist, "we see light;" but most truly indeed we see it no where else. All the universe, were the whole to combine together, could not afford us one ray of that living light which makes manifest the undeceiving realities of God's glorious grace. The Lord inspire us then with much of the influence of that enlightening, life-giving, purifying, soul-enlarging, heart-melting, humbling, and blessedly-comforting Spirit of all grace, which is promised to them that ask for him. And O! that we may be rendered truly watchful against every thing which may induce him to withhold his graciously testifying, sealing, confirming, and spiritually-feeding operations from us. May we earnestly covet his daily renovating influences! For we know assuredly what poor, weak, failing, gloomy creatures we are, and how quickly we fall a prey to sin and Satan without him. Yet alas, my dear brother, for, in conclusion, I must make another lamentation; and I bless God that he hath said, "Blessed are they that mourn: for they shall be comforted,"—yet alas, that we should be so much under the influence of the flesh, live at such a grievous distance from the most High God, live so

little to him, rejoice so little in our heavenly inheritance, be so little like strangers, sojourners, and pilgrims here, dishonour the Father of our mercies so much by our unbelief, give so little glory to him, and obtain so few and so short-lived triumphs of soul through the vigorous actings of a living faith.

The Lord pity us ! the Lord save us ! We may well cry out with the church ;—"Turn us again, O Lord ; cause thy face to shine, and we shall be saved." Blessed be God, that salvation is of the Lord, wholly of his free grace. Dear brother, pray for me !

Your affectionate Brother,  
R. CREASEY.

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LETTER XIV.  
TO MR. DAVID PEGG.

*March, Isle of Ely,  
April 5th, 1847.*

Dear Friend,

I should be truly glad to be enabled of the Lord to be of service to you in the matter for which you have written to me, but I am too much engaged this next three weeks to come to Lynn before their expiration. After that time, if it please God, I might come, if you would arrange with the Lynn friends about the most convenient season of administering the ordinance of baptism in their chapel, with respect to the day, &c., and send me word as quickly as possible afterwards. As postage is very reasonable, an additional communication or two by letter is of no great consequence. Truly there is a whole body of death which every spiritual man carries about with him, not one, or two, or a few members of the old man only ; this is sorely felt at times ; nor is there any place or employ so sacred but it will intrude itself, defiling more or less all that is done. Under this therefore the soul groans, against this it wrestles, and cries to the Lord for deliverance from its grievous inroads : yet it often prevails against the soul, although its dominion is broken. What a mercy when its prevalence in inward feeling is overruled for the further



humbling of the heart before God, is followed by brokenness and contrition of spirit, brings the man more fully to rest on Christ for all his salvation, endearing him very sensibly to the heart. When Paul cried out, as one put to a complete stand by this indwelling many-headed monster, "O, wretched man that I am! who shall deliver me from the body of this death?" he presently exclaims, as evincing where he found a refuge and spiritual relief; "I thank God through Jesus Christ my Lord:" and he subsequently adds what he perceives must be the case both of himself and of every true believer whilst in the body; "so then I with my mind serve the law of God; but with my flesh the law of sin." Certainly every sin is hated by a renewed mind, none is indulged in or connived at by it. "Ye that love the Lord," it is written, "hate evil." And, "I hate vain thoughts," says David, "but thy law do I love." How blessed, as you justly remark, it is for a poor sin-burdened soul to be enabled, in the day of divine power, to rest by faith firmly on the sovereign, free, and immutable love of God in Christ Jesus, displayed in its election in Christ before time began. O, what a glorious foundation is this! Happy and most highly-privileged man that is fixed upon it, eternity alone can fully unfold thy most blessed condition!

Love is a most sure criterion of a gracious man, where it spiritually exists towards Christ the Head, and his people as members of his mystical body, and partakers of his most precious image. "He that loveth," John says, "is born of God." And it is experienced to be a most sweet state of mind for the children of God sensibly to love one another with a pure heart fervently, though they are not always thus favoured: notwithstanding the rooting which love hath in their hearts, coldness is felt at times, envious feelings are experienced, selfishness creeps in to mar this sensible operation of love, &c. Perfection belongs to no grace as to exercise in this life. O, what an infinite mercy to have all graces in reality, however, notwithstanding their weakness, and the interruption of their sensible exercise, they are sure to obtain their perfect development at last. "He will not," it is said, referring to Christ, "break the bruised reed, nor quench the smoking flax." How weak and

smothered up grace is evidenced to be in these expressions, yet we see how special Christ's regard is to it, and how tender his gracious dealings with it. But alas! how we prove the necessity of the Holy Ghost's light and power to get at what is declared in such expressions of the word of life, how all, however suitable in itself it may be, is but as a dead letter without it; truly the kingdom of Christ is not in word, but in power. O, to be partakers of a large measure of this glorious power!

The ordinance of believers' baptism is not essential to the soul's salvation, but it certainly is essential to a full walking, as an obedient subject of Christ's kingdom, in the ways of the Lord. And a high, solemn, and precious privilege it is indeed to be called spiritually to walk in this pathway of the Lord. Here Christ enables the person openly to put him on as his great and sole salvation, to put him on in the figure, as a sign of having put him on by faith inwardly, the figure deriving its vast weight from the ineffable substance which it represents; viewing it apart from Christ's burial, including his previous sufferings, and his resurrection, what is it more than an unmeaning ceremony? but see him enjoining it and set forth by it, and what can be more blessed? O what a wonder that the Lord should thus condescend to draw near to and favour his people with views and enjoyments of himself in all manner of ways; this of baptism being one of the most striking. But I must conclude, desiring to subscribe myself, with best wishes for your prosperity both in the ministry and in your own soul.

Yours in the Lord,

R. CREASEY.

#### LETTER XV.

TO THE SAME.

*March, Isle of Ely,  
April 23rd, 1847.*

Dear Brother in the Lord,

I write in reply to yours to state that I will, God willing, be at Lynn on the day fixed by you and the Lynn people, that is, on the 9th of May.

May the God of all grace, who brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep, be with us of a truth: this is above all things desirable, for his presence brings light, life, power, peace, purity, liberty, love, and every good: in that gracious presence hardness of heart gives way, the soul being sweetly dissolved in the display of divine love; unbelief is put to flight, and faith is in lively exercise, for when the object of faith is present, the grace of faith cannot be dormant, cannot be otherwise than active; reconciliation to God is now sensibly felt, for alas! by nature we are at war with him, and in the absence of his spiritual presence the soul often feels great opposition to God's dealings with it, being apt to fret and rebel, and think hard, Jonah-like; all hard things are made easy, the person often wondering how he came to make such a trouble of what now seems so light; "I can do all things," says Paul, "through Christ which strengtheneth me." Here crooked things are often sensibly made straight; both prayer and praise frequently ascend with real pleasure and delight at such a season. And not unfrequently many sweet and precious mysteries of grace are opened to the view in the Gospel. As this is a time of love, a time of refreshing from the presence of the Lord, so it is a feeding time in which the soul sensibly grows up into Christ. And it is known to be a blessed reality, that God has indeed made upon his holy mountain a feast of fat things, &c. And what a glorious Christ does that appear who is all in all here, who is discovered to be the fulness of the Scriptures, the fulness of every doctrine of grace, the fulness of every new covenant promise, of every ordinance, &c. How blessed a portion does the soul see and feel him to be, to spend a long eternity in the enjoyment of him is discovered to be heart-ravishing indeed. But it is profitable, my dear brother, (as I trust you are) to know how low we are sunk by sin, what a dreadful enemy we have to contend with in him whose willing servants we formerly have been, how fearful beyond measure is the curse of a broken law. And these things are to be known, not by head knowledge alone, but by deep and most painful heart experience; that we may know how much it cost Christ to redeem us, and oh, how blessed it is to know

this! What are worlds upon worlds compared therewith? That we may be effectually humbled, no room being left for self to boast in the least, and therefore sovereign grace alone be exalted, which is a most safe and pleasant place to be in; and that our trust in Christ for strength, succour, and deliverance may be the more full; the Lord's own people are described as "the true circumcision, which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." The Lord abundantly bless you, and all that fear his name with you.

Yours in the truth,

R. CREASEY.

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LETTER XVI.

TO THE SAME.

*March, Isle of Ely,  
May 25th, 1847.*

Dear Brother,

"God moves," the poet truly sings, "in a mysterious way, His wonders to perform:" but God never moves in a way eventually hurtful to any of his own people, his love, the blood of his dear Son, the many promises made to the contrary, forbids us so to suppose for a moment: yet carnal reason does not so judge at many times, both it and unbelief, being altogether blind as to spiritual things, may entirely scan God's work in vain: "he alone," as the poet further remarks, "can make it plain," make it plain to the discerning eye of faith. The late dispensations of God with you, may be considered illustrative of the above, But O, what a boundless mercy, when heart and flesh fail, to experience God to be the strength of the heart and evidently the soul's portion for ever: no affliction however painful in itself, will ever be regretted in the end, which has been accompanied with or followed by such truly blessed results. Notional religion must ever strike its colours to a clear and gracious display of a God in Christ Jesus, the glorious substance consisting of heavenly light, not shining into the head alone but specially illuminating the heart, spiritual power, divine peace in the conscience, the love of

God shed abroad in the heart, Christ and reigning grace in him sweetly exalted, self deeply abased and truly loathed, sin hated, &c., must manifest the utter emptiness of mere notion, however clear. Where there is real guilt felt, nothing but pardon enjoyed will satisfy; where the soul experiences the sad defilements of sin, nothing but cleansing blood applied will be found sufficient; and where real hardness is the soul's trouble, any thing short of the spiritually-softening influences of the Holy Ghost, inducing brokenness and contrition of heart, and gracious susceptibility to divine impressions from that Word which the Saviour proclaims to be spirit and life, will be insufficient; and so it will be throughout the whole of divine things, to a living man; shadows will not do for him, he must have the true substance. Yet such a one, having flesh as well as spirit, may in measure and at some intervals be a good deal taken up with the form of things; all such have frequently to lament this, they would when in their right minds, be wholly absorbed into the gracious vitality of eternal things.

You wish for a time being set for meeting me at Lynn, God willing; but this matter must first be made known to the Lynn friends, to know of them the earliest time they think would be convenient to them; and then, if I am spared, and it please God, will come at that period, or else name a season which may not be the less convenient either to them or you, when I may be able more conveniently to leave home; if the one they have mentioned do not so well suit me and my friends here. If your health is still favourably progressing, you will perhaps take the earliest opportunity of writing to the friends at Lynn, and let me know the result, that I may have as much time as possible to make arrangements for leaving home; this is the more needful as it is so short a period since I left my own congregation before. I spent a Sabbath at Lynn at the time before fixed for meeting you there.

I hope, if it please God, your strength of body is rapidly returning, and that your soul is in health, experiencing much of the peaceable fruits of righteousness. "No affliction," remarks the apostle, "for the present is joyous but grievous, nevertheless afterwards it yieldeth the

peaceable fruits of righteousness to them that are exercised thereby." The furnace is designed in the hands of the heavenly refiner to purge the dross from the soul, and to make manifest the sterling coin. "I will bring," it is written, "the third part through the fire; I will refine them as silver is refined; and try them as gold is tried; they shall call upon me, and I will hear them; I will say, they are my people, and they shall say the Lord is my God."

I would wish to subscribe myself,  
in deep spiritual affection,

Yours in the Lord,

R. CREASEY.

#### LETTER XVII.

TO THE SAME.

*March, Isle of Ely,*  
*June 10th, 1847.*

Dear Brother in the Lord,

I have obtained the promise of a supply, if it please the Lord, for the last Lord's-day in this month, therefore you will be kind enough to write to Mr. Holdich to say we shall meet together at Lynn, God willing, on that day. I must just remind you, that you will be expected to preach one part of that day; there will be three services, I suppose, and oh, may it please the King immortal and all-glorious, if we are spared and enabled then to meet together, to grant us much, exceeding much, of his most gracious presence. Alas, without somewhat of his sensible presence, how barren are all means of worship, and with it how really delightful, especially when enjoyed in a considerable measure. How often have we to groan under our felt barrenness and formality in the worship of God, and none but the Spirit of God can truly quicken us. You complain of the hypocrisy of your heart, and if you saw and felt nothing of that, you would be a stranger to yourself, for Jeremiah declares, "the heart is deceitful above all things and desperately wicked." O how truly awful is the

state we are in by nature ! and how dreadful the workings of this awfulness at seasons ! Our hearts, as the poet sings,

“ Cast up uncleanness,  
Flood after flood,  
With mire and mud,  
And all is foul within us.”

And a little before that he as justly sings,

“ When foes to God and goodness  
We find ourselves by feeling ;  
To do what’s right, unable quite,  
And almost as unwilling.”

But, O what an infinite favour to learn by heartfelt experience also, that where sin abounded, grace does much more abound ; to feel the flowing in of the love of God, the sensible application of the blood of Christ, and the sin subduing and heart-sanctifying power of the Holy Ghost, in the midst of such a state of things as above expressed. Then is it evidenced indeed to the soul, that John speaks truly when he declares, “ not that we loved God, but he loved us, and sent His Son to be a propitiation for our sins.” And “ that Christ sanctifies himself, that his people may be sanctified through the truth.” How delightfully blessed it is to experience the heart thus purified by faith ; purified from legality, from corruption, self-love, from all sensibly contracted guilt and filth, from vile affections of every kind, from the love of the world, from ingratitude, from every legal and corrupt motive ; and filled with a sweet filial fear of God, spiritual tenderness of sinning either internally or externally, clothed with unfeigned humility, imbued with a meek and quiet spirit, drawn out in pure and fervent love to the people of God, heart-felt delight in a covenant God, Christ sensibly felt to be precious ; precious in his offices, his intercession, &c. But these seasons, my dear brother, you need not be told, come not every day, what an unspeakable favour that they ever come ; yea, and what a favour, though of a lower nature, as to enjoyment at least, to experience any spiritual desire after Christ, to feel ever one of those groans alluded to by

Paul in 8th chap. Romans, 26th verse. Yea these things are worth more than the whole world without them, for when they are all the grace of eternal election, full and particular redemption, and that work of God the Eternal Spirit which makes the king's daughter all-glorious within, is certainly included, it greatly tends to enlarge, strengthen, comfort, and establish the soul to trace the small rivulet in the heart, yea, each drop of dew or spiritual rain there felt, to the vast ocean of love, grace and mercy, and the infinite salvation flowing thence, from whence they spring, and to whence they assuredly tend. Wishing you much real soul prosperity, and all needed outward mercies,

I would desire to subscribe myself  
affectionately yours in the Lord,  
R. CREASEY.

#### LETTER XVIII.

TO THE SAME.

*March, Isle of Ely,  
July 19th, 1847.*

My dear Brother in the Lord of life and glory,

You make heavy complaints in your letter, and wish to know whether I have travelled on roads so rough; and I reply, my way has often been far more painful than any thing which you describe, both respecting the preaching and otherwise; indeed I cannot tell to any mortal some of the things that have been my awful and most sorrowful meat. With relation to what you speak of your unfeelingness, I can well enter into your case; in the earlier stages of my experience I have felt terrified to find all spiritual sense of sin, need, and desire after the presence and salvation of the Lord apparently leaving me. Oh, how I have attempted to bring a right sense of these things upon my soul, but all in vain until the Lord's time. Yea, I have thought that I must go to hell, yet have seemed at seasons as if I could scarcely be troubled about it at all. I found



it was not in my own power to either obtain a sense of the disease or the remedy, both being the sole work of God the Eternal Spirit. And he must be known and heartily acknowledged in his most precious work, as well as the Father and Son in their's. I have often thought of the Church's complaint, when in the state of mind to which I now allude; she cried out, "Why hast thou hardened us from thy fear, and caused us to err from thy ways?" Here it is quite evident she felt no sensible fear of God at all; yet it is the remark of one, and one of a very profound judgment too in divine things, that she was not wholly without it, for she complains of the want of it. But she appears to step out of your latitude in her next expression, I judge; you have never erred in spirit from God's truth, so as for the flesh and the devil to divest your soul of it, to so steal it away or rob you of it, and stir up awful error in its room, and rebellion against it, as to leave you apparently devoid of the same. I would not be misunderstood here, I do not believe truth in the root can ever be stolen from one who has ever received it in the real love of it; yet how far that root may be obscured and lost to the sight, through the heresy that resides in the fallen nature of a child of God, is not easy to say. However, as this is not among the things you have to complain of, I need not pursue my remarks further, excepting the quotation of a passage of Scripture which appears to the purpose. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Have you, my dear friend, considered Jonah's case? There we have a child of God disobeying an immediate command of God, pursued also by a dreadful storm at sea, causing the heathen mariners to be in a dreadful panic of fear, and to cry each one to his God, yet he himself seeming as insensible as a rock, as if he neither regarded Jehovah nor the terrible tokens of his anger all around him; for he was asleep in the midst of the storm. It has struck me with surprise, that he should say when awaked out of his sleep, "I fear the Lord, the God of Heaven, which hath made the sea and the dry land." It seemed clearly to prove, the Lord's people are denominated from the ruling principle in the heart, though *that principle* should be exceedingly far from being in

visible operation. Similar to this is the language of Christ to Peter; "I have prayed for thee," he says, "that thy faith fail not;" yet nothing is more notorious than that his faith did signally fail in the act: yet the root abode still, and very sensibly revived through a powerful look of Christ. Yes, divine life can never be extinguished, where once imparted; though its actings may be so low as not to be discerned at times. However, these remarks are not made with a design to lull you further into carnal security, God forbid, yea, rather they are meant, if the Lord will be pleased to bless them to that end, to revive your drooping confidence and encourage you still to go on. It is said of the Lord, that "He giveth power to the faint; and to them that have no might he increaseth strength." Now the Lord's people must come into such circumstances, in order for such a gracious promise to be suitable to them. Nor can we feel the peculiar fitness of the promises made to the dry and parched ground, nor to the wilderness and solitary place, &c., excepting our souls experience what is similar to the same. But how truly blessed when all ends in leading us to see and feel more clearly, deeply, and abidingly our need of Christ in all that he is; and in the further endeared enjoyment of him in our souls. Nor are we hastily to conclude this will not be the case because it is not speedily realized. A fruit tree does not bring forth full ripe fruit all at once; no, no, first there is the bud, then the bitter, afterwards the sour, unripe fruit, and finally the delicious fruit in its full ripe state. Thus it often is with the believer. Hence it is said, "It is good that a man patiently wait, and quietly hope for the salvation of God." However, I wish you, my dear brother, as I also wish for myself, a deeply broken heart for sin; "A broken and a contrite heart," it is said, "O God, thou wilt not despise." A great spirit of wrestling faith in prayer at the throne of grace; "The effectual fervent prayer of a righteous man," it is affirmed, "availeth much." And, oh! how truly good it is to be favoured spiritually to draw near to God. To have maintained, as well as begotten, in your heart, a keen hatred of all iniquity; they that love the Lord are exhorted to hate evil; and to experience a deep heartfelt hatred of all evil, from gospel motives is

most blessed indeed. To be kept very tender and watchful in your soul. knowing that sin is of a hardening nature, and will unfit the soul for communion with God, yea, for earnestly and sincerely seeking and desiring it; and looking out intently for the breathing, reviving, comforting, purifying, strengthening, and soul-establishing influences of the Holy Ghost. Says the Redeemer, "What I say unto you, I say unto all, *Watch*." And we are bid to watch unto prayer, as to watch for all proper opportunities for the same, so especially for a propitious gale from on high, without which all opportunities are of no avail. Oh! eternal things are of vast importance indeed; what is the whole universe compared therewith. The Lord impress deeply, spiritually, and graciously the amazing worth of our immortal souls, and of his great salvation upon us! But I must desist for the present.

I may just add, that you are not the first who has been terrified at the thought of being no more than a hypocrite or a mere Balaam, because you have had light to see the truth, and liberty of speech to express it to others, whilst experiencing none of it flowing sensibly and sweetly through your own heart.

Remember me kindly to your brother, and all christian friends.

Yours truly,

R. CREASEY.

#### LETTER XIX.

TO THE SAME.

*March, Isle of Ely,  
August 12th, 1847.*

My dear Brother,

You speak apparently with full confidence that Christ is all your desire; now I am assured if he be that, he is most certainly all your salvation; for these two can never be separated. If Christ be all a man's desire, that man is undoubtedly born of God; for of others it is said, "Ye will not come unto me, that ye might have life;" *and no man is born of God, or created anew, but in Christ Jesus.* A blessing also is pronounced on them which

hunger and thirst after righteousness. And what is this hunger and thirst but living desires going out after Christ, going to him as being of God made to poor sinners "wisdom, righteousness, sanctification, and redemption?" Nor are living desires ever found in dead men, men dead in their sins, and in the uncircumcision of their flesh; and sure I am there is no spiritual life in any but those which are in Christ Jesus. He is the living vine in which every living branch is found. And God is said to satisfy the longing soul. Thus you appear, my brother, to be surrounded with blessed encouragement to believe that Christ is truly all your salvation. Yet it is to be remembered that Christ is all a man's salvation in the divine purpose, all his salvation as having really in himself completed the work of salvation for him, and having a fulness of grace for every time of his need; and also that he is all a man's salvation sensibly and experimentally. In the last sense many of the Lord's people come greatly short; they are not devoid of some saving knowledge and enjoyment of Christ, yet Christ has never come so fully into their souls as blessedly to swallow them up in himself, removing all their darkness, bondage, guilt, pollution, sin, impenitency, tormenting fear, and drawing out the whole heart in full confidence of interest, love, &c. This is blessed indeed to have Christ dwell in the heart by faith, to be made perfect in love, so to behold the glory of God in the face of Christ, "as to be changed into the same image, from glory to glory as by the Spirit of the Lord." O how high, distinguishing, glorious, and eternal a favor is this! such an one can enter into the meaning of John, when he says, "We know that when we see him we shall be like him, for we shall see him as he is." How precious are the fullest assimilating views granted even in the present life, when at best we only see through a glass darkly; what then will it be to behold Christ face to face? how high the love, the purity, the beauty, the glory, and the blessedness then put on and enjoyed by the elect vessel!

As to the depth of feeling experienced under conviction for sin, this certainly differs much in different individuals of the Lord's family, even according to the sovereign pleasure of their God and Father. Christ came into the world to save sinners, to call sinners to repentance, and to

seek and save the lost: now we cannot question but all who have a saving sense of their real estate by nature are brought to experience they are sinners, wholly so, possessing not the least righteousness of their own; also that they are without power of themselves truly to repent of their sins; and that therefore they are in themselves in an utterly lost condition. It seems needful thus to conclude from the character of the Saviour in the texts quoted, else where would be his suitability to their case? Besides, a person may experience much deeper and more terrible discoveries of the law, and of his sin in after years, than he did at the commencement of the life of God in his heart. To have a godly sense of our sins, and sorrow for them, is the great point; which is called repentance towards God, and is always accompanied with faith in Christ Jesus. True love to God never fails to be at the root of this, and it is inspired or drawn out by a sense of God's undeserved love, goodness, or mercy to us in Christ. Its degrees are according to the clearness of the discoveries and the power put forth with them. All sin is a going in heart from God, and has enmity at the root; and all true repentance is a real returning of the heart to God, with sorrow accompanying it for having gone from and offending him, and thence clearly evidences it has love at the root.

I would desire sincerely to sympathize with you in your trying circumstances as a little cause of Christ, but Christ's sympathy is the great point for us all to look to, and blessed indeed are they which have a saving interest in it, they can have no just cause of fear under any circumstances, however trying. But, O how evident it is that we can know nothing, enjoy nothing, bring forth nothing of and towards Christ spiritually but by the Spirit of God. Alas, how dry, yea, at times how awfully dry, according to our feelings, are all things, when none of that power is felt in which God's kingdom stands. God Almighty, the God of all grace, the God and Father of the Lord Jesus Christ, the God of all comfort, the God of patience, the very God of peace, grant us a glorious measure of that blessed power! Amen, and Amen.

Respecting the person you mention, I must say your conduct in publicly testifying against him met the *approbation of my feelings* when I read the account of it in your

letter. It is true, what may be called personalities, as being direct attacks made upon a person's opinions and conduct, that person being present in the congregation, are matters which generally require much prudence and spiritual uprightness. An injudicious person, or one moved by carnal motives, may speak when they ought not, or may speak in a very improper manner, hence do much more harm than good. In your case, all circumstances considered, it appears more honourable to the cause of Christ, that you should bear a public testimony against the man than otherwise. There is a scripture which says "those who sin, rebuke before all, that others may fear;" and does it not apply in this case? However, it would not be very surprising, if those who cried out against him, should now turn their invectives against you in pretended pity for him; however, a good motive for action, and the sanction of God's word is sufficient, whatever enemies to truth may say.

Yours in the Lord,

R. CREASEY.

#### LETTER XX.

TO THE SAME.

*March, Isle of Ely,*

*Nov. 4th, 1847.*

My dear Brother,

After receiving the note before the one last written to me by you, I felt a disposition to wait a little ere I answered it; afterwards I left home for about three weeks, and was much hurried from place to place; in addition to which, I was taken with a very severe cold, that confined me late in bed; and this was followed by a severe attack on the liver, called by the medical man, congestion of the same, by which I was much unfitted for leaning over my chest to write; and indeed it is not yet gone off, though the painful part is much alleviated; still I am not willing to delay attempting to send you a few lines any longer. Thus, my friend, you have the cause of my not writing to you previous to the present period, explained.

The great end of all the distresses, crosses, temptations, workings of inbred sin, to which we are exposed, with all divine desertions, darkneses, soul-misgivings, barrenness, hardness of heart, &c., is the deeper humbling of the soul, more completely abasing of self, rendering sin more thoroughly hateful; more fully exalting Christ in the soul's view, and causing him to be more precious to the heart, in his glorious person, his unspeakable love, his all-essential death and most efficacious atonement, his most needful and all-supplying fulness of grace, yea and indeed, in every office, name, and relationship that he bears towards his people; and the promotion of all real holiness of heart and life; therefore it is written, "Let him," any and every him, "that nameth the name of Christ depart from iniquity." The end of his death we hence have thus recorded in one place; "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And those who are risen with Christ, are known by walking in newness of life. Yet, whilst these are the gracious ends God has in view, connected with the visible manifestation of his glory, in the painful things to which we have alluded; still the Lord's people have frequently to travel a long desert over, pass through a most nipping and sensibly withering winter, and often seriously protracted too, ere they arrive sensibly at this state of things. Hence we have them not unfrequently exclaiming, "How long, O Lord, how long, how long wilt thou forget me? how long wilt thou hide thy face from me? for ever?" &c. There need be no promises of crooks being made straight, rough places made plain, darkness made light around the soul, iniquities subdued, the prey being delivered out of the hand of the terrible, that the desert should bud and blossom as the rose, that in the place where dragons lay should there be grass with reeds and rushes, in the wilderness waters should break out, if the state of things before named was never experienced by God's living family. And in these promises, with vast numbers besides, Christ speaks to the soul; and it is clearly seen, when faith is in exercise, that he has in truth, adored be his holy Name! the tongue of the learned, *and knows how to speak a word in season, in season indeed,*

to the weary and heavy laden. And, verily it appears the Lord's people are in this to spend a great part of their time, in learning the deep and desperate depravity of their hearts, with all the sad and awful consequences of sin ; it is not a slight view and feeling or two of their deplorable condition that will suffice, they must learn indeed how fearfully presumptuous, self-willed, dreadfully-rebellious, shockingly-earthly, entirely ungodly, completely unthankful, basely selfish, murderous, &c. their fallen nature is ; that they are utterly without help in themselves, and that all the creatures in heaven and earth, should they unite their strength, are entirely unable to help them ; and that they are therefore completely beyond the reach of any thing but an Almighty Arm. And blessed be the Lord, they shall know that this most glorious and precious Arm has been stretched forth for their everlasting rescue. "His own Arm," it is written, "brought salvation unto him." But, all the feeling, do you say, I have of my sin, the troubles I pass through, the enemies with which I have to contend, the hidings of the divine countenance that fall to my lot, and the like, seem frequently to work no good, but rather all evil in my soul, I get farther off from prosperity, until my soul seems ready quite to forget it. Ah ! my dear brother, we must learn that the good is not in the things mentioned, nor is it in our power to bring any good out of them ; they constitute our wants, diseases, ruin, loss, and the like, or are a means of manifesting these ; and it is when the Lord returns to the heart, when he breaks in with spiritual light and power, revealing himself to us, and applying his saving benefits and glorious new covenant blessings to us, that we realize the Lord's gracious end towards our souls in the trying things through which he is pleased to cause us to pass. Forget not, my beloved brother, what is said of that third part, the part which is left when two parts in the land are cut off and perish, a profane and a professing part I suppose ; it is said of this most highly favoured part, "The third part I will bring through the fire ;" a fire, through the very midst of a fire, not round or very near it merely ; surely this must hold out something very painful and alarming too. However, this is the mercy, Christ has engaged to bring them through



and not to leave them in the fire. Hence he has engaged in another place, that when his people pass through the fire, the flames shall not kindle upon them; and seeing it is no less than the Lord himself who brings his people through the fire, whose wisdom, love, compassion, &c. are truly boundless and without variation, there can be no just ground to fear but that all concerning the degree of heat and the length of time occupied in passing through the flames, will be exactly regulated with a view to the soul's real profit, and the glory of God.

Now, these remarks are founded on the most unspeakable realities, though our wretched hearts frequently are ready, to say the very least, to treat them as mere fables. Oh! the smallness of our faith! Alas! for the greatness of our unbelief! David cries out, "Open thou mine eyes, that I may behold wondrous things out of thy law." Wondrous things, my brother, are every where couched in the gospel of the Son of God, in the divine dealings with the souls of the Lord's people, in all the providences which concern them; "For all things," it is positively affirmed, "work together for good to them that love God, to them which are the called according to his purpose." And sometimes these immortal, all-satisfying, most merciful, and gracious, heart-purifying, soul-quickening, raising, strengthening, and ennobling, peace-speaking, and comforting things are opened with a divine radiance indeed to the believer. Then do we prove in truth, "that we can do all things through Christ which strengtheneth us." Ah! what cost of pain, bereavements, coldness of friends, enmity of foes, &c., can be too great which leads us to experience Christ to be our strength and everlasting portion? The Lord spiritually open our eyes from day to day to behold his wondrous things, for not one particle of them can we discern spiritually for the soul's sensible quickening and refreshment, when left to ourselves.

Alow me to say, in conclusion, Never once permit the thought of any great things with which I may have been favoured of God, to deter you from writing freely of any sad case you may experience; for I often feel that I am less than the least of all saints.

*One thing more I must say, Do not expect to realize*

God's blessing out of God's own path; remember the promise, "He shall give his angels charge over thee, *to keep thee in all thy ways.*" You recollect how Satan left out these last seven salutary words when tempting Christ, and this is more or less his way with all the members of Christ. The Lord cause us to keep on our watch tower, frequent a throne of grace, keep close to the Bible, and diligently walk in every right path. And may he increase our love to Zion more and more.

Yours in the Lord,  
R. CREASEY.

LETTER XXI.  
TO MRS. MARY CREASEY.

*Leicester,*  
*June, 1834.*

My dear Mother,

I suppose you, as well as myself, still find your own heart the seat of every evil, deadness, indifferency, sloth, ingratitude, enmity, pride, self-sufficiency, forgetfulness of God, accursed unbelief, impenitence, selfishness, &c. And this cannot fail of producing many disquieting, perplexed, and distressing feelings. I hope however, you also have some discoveries kept up of the love, grace, mercy, goodness, riches, blessedness, life, truth, faithfulness, and all-sufficiency of a covenant God. What an infinite favour to be specially interested in this glorious Jehovah; the knowledge of it is the great sweetner of every care, support of the soul in every trial, the means of healing our manifold backslidings, affording courage and strength in all conflicts, softening the heart into true contrition for sin, and the blessed cause of our holding on in the good old way, amidst the ten thousand difficulties and discouragements which surround and meet us in it. When these precious discoveries are low, or at a distance, how weak, foolish, wandering, and wretched are we, ready to sink under the least trouble, and fall by the first temptation. How encouraging it is however, to remember that the God

of all grace changes not, though our light, life, holiness, consolation may vary a thousand times. When we come in faith to the Father's election, we find an unchangeable ground of refreshment, and we do the same when we come to the finished work of Christ, and the blessed engagements of the Holy Spirit. These things never vary, they remain undeviatingly the same at all periods. The Father ever sits upon a throne of grace, listening to his people's cry, ready to supply their need out of his riches in glory; in Christ the way of approach is constantly opened to the sin burthened soul, no vileness or unworthiness can be any bar, and the Holy Ghost prepares the heart for prayer, gives a sense of wants, temptations, darkness, weakness, and opens the understanding upon the precious promises and declarations of the word, by which God is apprehended, more or less, in his being and blessedness, and as a rewarder of them that diligently seek him. Does a sense of these things fail us at any time, this alters not their reality, our salvation is equally sure now as at other seasons. Though the streams seem dry, the fountain remaining full, they shall not always continue so, the waters of life shall be given out to them again in God's good time. "The water that I shall give him, shall be in him a well of water springing up into everlasting life." This is a good ground of rejoicing to the believer in the worst of cases. If he would enjoy a stable peace his trust must be in the exhaustless fountain, and not in the ever changing streams. The streams are given him for his present refreshment as an evidence of interest in the fountain, and to render him fruitful in the ways of God, which is very acceptable to the blessed Trinity; "The Lord delighteth in them that fear him, and that hope in his mercy:" but beyond this they must not be wrested. Sensible enjoyments are to be received with thankfulness, but not put in the place of Christ. The wonderful goodness of God is worthy of our highest admiration. From this source our many offences receive for us so mild a remedy; chastened we must be, our spiritual health imperiously requires and demands it, but divine goodness will not lay on one stroke more than is needful. It is represented as suffering in all our chastisements; "*In all their afflictions he was afflicted;*" like a *very tender* parent when she or he corrects the child of

their delight, every stroke goes to their heart, and seems ready to make it bleed. This goodness accepts our poor broken services, in spite of all their imperfections and interruptions by transgression; seeming to put good constructions upon them, and accepting the will for the deed, having found a ransom for all the evil which attaches unto them.

King Asa, as Charnock observes, fails much in his duty, being angry with the prophet, and trusting more to the physician in his sickness than to the Lord; yet this is overlooked by the goodness of God, an upright principle being in his soul, and he is said to have served the Lord with a perfect heart all his days. May the Lord give us hearts to trust more and more to the immoveable foundations of the immoveable kingdom. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." O, faith is a most precious grace, and unbelief the sin of sins. Let us cry for the increase of the one, and the destruction of the other. The psalmist cries, "Truly God is good to Israel, even to such as be of a clean heart; but as for me my feet were almost gone, my steps had well nigh slipped." So may I cry, my heart being like tinder to the devil's sparks.

Pray for me, and ask my brother Abraham to do the same, giving my love to him. Let the Lord hear you often saying in your supplications, Yonder is my poor son, my poor brother, he is liable to strong temptations, and the subject of much weakness, O Lord graciously deliver him from his present besetment or besetments, whatever it or they may be. The Lord mercifully afford you a favourable audience in this and all your petitions, which are for your good and his glory. Surely none had ever so much grace expended upon them, to so little effect, as myself. Remember me kindly to all, in which my wife joins. We are in usual health through mercy. Power attends the word here.

Your affectionate Son,  
R. CREASEY.

## LETTER XXII.

TO THE SAME.

*Leicester,**October 7th, 1834.*

My dear Mother,

Having an opportunity of enclosing some letters with a parcel of my brother's, I thought one might not be unacceptable to you. "We need to have our pure minds," as the apostle Peter states, "frequently stirred up by way of remembrance." We are very apt to forget and let the best things slip, at least in the life and savour of them, and to become cold, dead, and barren in spirit. It would be supposed, if we had not much lamentable experience to the contrary, that this could not take place, when we reflect upon their absolute necessity, utility, and superlative glory. They present us with a feast of fat things, and of wines upon the lees, well refined; and all short of them with nothing but spiritual famine, and downright poison. With a great and glorious Physician, able to cure all the ten thousand maladies of our mind, conscience, will and affections; but all else with nothing but physicians of no value. With a Father, who is equally the Father of mercies, to remove all our sins and miseries, the God of all grace, to supply all our needs and overlook all our unworthiness, and the God of all comfort and consolation, filled with the utmost sympathy towards us, to compassionate, refresh, and fill us with delight. With a brother born for adversity, who is well fitted to speak a seasonable word, and afford us succour and support for our every case of darkness, guilt, temptation, and distress, he having suffered, himself being tempted. With a shelter from every storm of sin, Satan, the world, and a broken law, Jesus hath made an end of sin, destroyed the devil, overcome the world, and satisfied the law. With a covering for our nakedness, and one neither too short nor too strait, but every way amply sufficient, Christ not only having finished transgression, but brought in everlasting righteousness, having gone to the end of the law for the same, and thus become the Lord our righteousness. With a foundation on which we may *safely build*, fearless of all the gates of hell, when all other

foundations fail and prove insufficient, the Father of our Lord Jesus Christ hath laid his beloved Son in Zion for a foundation stone, and Christ hath said on this stone he builds his Church. With a glorious pilot that can never cause us to err, but shall deliver us from finally being found in any damnable God-dishonouring error, the Holy Ghost is given to lead us into all truth, and to bring all profitable matters belonging to our individual salvation to our remembrance; he is appointed to take of the things that are Christ's, and show them to us. With one that is to work all our works in us, therefore well calculated to encourage us against sinking under a sense of our utter helplessness, "For it is God that worketh in you to will and to do of his own good pleasure;" and, not to name any more, they, the best things present us with, the Father of glory, as our own God and Father in Christ, and therefore assure us that all enemies, death the last enemy and king of terrors included, difficulties and distresses shall be swallowed up in victory, and everlasting glory will be our blissful portion; we are said to be already, through Christ, made more than conquerors; and that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory; whilst we look not at the things which are seen, but at the things which are not seen; because the things which are seen are temporal, but the things which are not seen are eternal. But why is it that these and such like glorious realities do not always affect our hearts, producing faith, hope, love, joy, peace, rest, refreshment, and delight? Because, it is only under the Holy Spirit's light and influence that we can behold and receive them. And how much we are wanting to ourselves, in so little seeking the blessed work of this glorious Agent. Christ has afforded us most ample encouragement to seek him at the hands of the Father; he has said, If your earthly parents, who are sinful, know how to give good gifts to their children, so that they will not give a stone and a scorpion when bread and fish are asked; *how much more*, yea, *how much more*, shall not your heavenly Father give his Holy Spirit to them that ask. May you and I, my dear mother, abound more and more in seeking this adorable Comforter, under his own influences, that he may afford us joy unspeakable in life,

triumph in death, and an abundant entrance into the glorious kingdom of our Lord Jesus Christ. I reckon of being with you, God willing, on the 13th of November; therefore, if nothing renders this arrangement inconvenient, you will have the kindness to let it be known before-hand.

Join me in blessing God for having shown me much of his glory of late, and in begging that I may yet increase more and more, and walk up to the light received.

Your affectionate Son,

R. CREASEY.

LETTER XXIII.

TO THE SAME.

*Leicester,*

*May 29th, 1835.*

My dear Mother,

It is affirmed by the apostle John; "This is the promise which he hath promised us, even eternal life." Nothing can be more blessed to poor sinners, surrounded by death in numberless shapes, and which one day must seize them, than an assurance of everlasting life; this glorious promise therefore is most aptly adapted to our circumstances. When we can receive it in faith, fully receive it in faith, it will calm the soul in the nearest approach of death, and under its most terrible form. He that made the promise is Lord of all things, and has both wisdom and power sufficient for their disposal; it cannot fail therefore of an exact accomplishment, especially when we consider that his truth and faithfulness are equal to his power and wisdom.

The psalmist observes, "A God of truth:" and it is said by Paul, "God who cannot lie." No event can sever us from this life, because the promise is purely absolute or unconditional; it rests on nothing to be done by us, but rather ensures all things to be wrought by the Lord for us and in us and by us, so far as is any way essential to the enjoyment of it. "The righteous shall hold on their way." "The path of the just which shineth more and more unto the perfect day." "I will put my fear in their

hearts, that they shall not depart from me." Eternal life consists in the full and uninterrupted enjoyment of God, and a blessed perfection of spirit suitable to the same. Here then, no darkness, desertion, temptation, heart-appalling fear, and foul sin and transgression can ever assail us. And these things we are continually liable to be plagued and tormented with in this world. O, the sweet security that is set before every believer in this glorious promise. Alas! for our dreadful unbelief, how it robs and despoils our souls: had we but faith even as a grain of mustard seed, we might say to every frightful mountain in our way, "Be thou removed;" and it would obey us. O! what brave, what holy, what happy, what triumphing lives might we live, if our faith answered the ground given for it in the Word of God. No prayer can be more adapted to our infirmity, than the one used by the apostles, "Lord, increase our faith." O, for a large portion of this precious grace: it deals with nothing short of the all-sufficiency of a covenant God, therefore nothing can be too hard for it. "All things are possible to him that believeth." What can be more invincible than that which clothes itself with omnipotence? Besides, faith renders the matchless beauty and glory of the divine nature visible to our understanding, and enables us to apprehend the salvation of Christ, in all its precious fulness, and suitableness. Hence it draws all the strength of our affections and dependance above. "We are the true circumcision which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." But who are the us to whom the promise of eternal life is made? Another passage affords us an answer to this question. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou has sent." Which knowledge is by the light of faith, and is above the letter of Scripture, though according to it; the letter reports the thing only, but this brings it nigh and into the heart; the former is like a clear account of provision at a distance, but the latter as the tasting, eating, and being sensibly nourished by the provision. When the grace proclaimed in the Word and our spirits become sweetly as one under the light and power of the Spirit, then have we



that witness within which belongs to true believers alone.  
 "He that believeth hath the witness in himself."

Yours affectionately,

R. CREASEY.

LETTER XXIV.

TO THE SAME.

*Leicester,*

*July, 1836.*

My dear Mother,

"Let us not be desirous of vain glory, provoking one another, envying one another," is the exhortation of an inspired apostle. We can none of us say that we are exempt from a spirit of vain-glory, yet perhaps you may be as little tainted with it as many, therefore to make it the chief part of a letter to you may seem injudicious; still, the subject being much upon my mind just now, I hope you will excuse me if I dwell a little upon it.

Vain glory is an empty, unsubstantial glory, hence I need scarcely inform you that it is any thing rather than glorying in the Lord, that it is a man's glorying in himself, who being in himself a poor, ignorant, weak, and wicked creature, nothing can be more vain, hateful, and preposterous, than such glorying. So far as a man seeks vain glory, he does all that he does in religious matters to obtain applause and a great name; he preaches for this, he prays for this, he writes for this, he converses for this, he reproves for this, he commends for this, he extols Christ for this, speaks highly of the Spirit's work for this. Hence if he obtain not his end, if men will not see him as he desires to be seen, comes provocations; to be revenged for this supposed affront he will do something to hurt, offend, or provoke them. And hence also come envyings, he cannot endure any one to be thought or spoken highly of but himself, supposing this to detract from and tend to eclipse himself, and so his heart heaves with foul envy when another is praised or commended, especially if this one live near to him, or be engaged in the same things

with himself. And here it will be well if envy is kept from breaking out; but alas, it is rarely kept entirely in, it mostly breaks forth in some undermining, lessening, slandering, or bitter and contemptuous speech or other. Whence springs poison, much and very baneful poison, at many seasons, to the disuniting, disturbing, and scattering of churches, separating of chief friends, breeding shyness between different ministers of the same glorious gospel, yea, more than that, at many times, even violent enmity and dislike. This weakens the hands of faithful standard bearers, exposes truth to the reproach of its enemies, stumbles the weak, further hardens the impenitent, greatly impedes the exercise of love and kind offices one towards another, hinders us from profiting by each others gifts and experience, as, by the blessing of God, otherwise we might. And now the devil is highly gratified, and a covenant God as greatly dishonoured. Here likewise one of the principal commands of Christ, "To love one another," as we have already hinted, is despised, rejected, and trodden under foot. This command is branched out under such terms as these: "Walk in love even as Christ has loved us and given himself for us, as a sacrifice and offering of a sweet smelling savour unto God." "Bear each other's burdens, and so fulfil the law of Christ." "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." "Rejoice with them that rejoice, and weep with them that weep." O, how sadly the church of God is overrun with this vile, stinking weed of vain glory at the present period, until her members are well nigh utterly devoured one of another, according to the apostolical warning, Gal. v. 15. And O, how grievously my own heart,—let it be spoken with shame and blushing before the Lord, and with a cry for washing in the fountain open for sin and uncleanness,—how grievously my own heart has been, and I still find is very liable to be, overspread with this abominable filthiness. And how is this spirit to be subdued, put off, or kept under? I answer, by such means as the following: To be daily brought to possess deep soul-humbling apprehensions of one's own folly, spiritual blindness, impotency, and total depravity; to walk under a full and prevalent sense that all our gifts

and graces are entirely of the Lord ; to keep in view and richly enjoy the glorious perfection, blessedness, and never changing efficacy of electing, redeeming, and sanctifying grace ; to have frequent and effectual discoveries of the love of Christ, God-man, displayed in his incarnation, humiliation, and awful sufferings, both on our own and the whole Church's behalf ; the true experience of this astonishing love of Christ wonderfully weakens the desire of vain glory, or the love of creature applause ; by this means how empty, yea, loathsome, does a self-seeking, and proud spirit appear. Furthermore, it is useful here seriously to reflect, under the Holy Ghost's influence, that all my brothers' gifts, graces, and other good things are, as well as my own, the sovereign bestowments of the Lord, and are intended for his own glory and his people's welfare. Nor must I forget the consideration of the emptiness and fickleness of mere creature applause ; it is like the boy's bubble, now pleasing him with its buoyant movements and shining appearance, and the next moment bursting on the grave. It is good also deeply to ponder the odious nature of vain glory in the eyes of the Lord ; it is nothing short of robbing him, and setting up for little gods to ourselves ; it makes self our motive, rule, and end. " Ephraim is an empty vine, he bringeth forth fruit to himself." Nothing is more contrary to grace, nor much more spoken against in God's Word, than doing our own wills, and seeking our own pleasure. In short, for the mortification and putting off of this, as well as every other sin, universal spirituality of mind, possessing an heart affecting view and feeling of the super-excellency and glory of divine things over the things of earth, the things of a covenant God over the things of men, the things of Christ over the things of self, is the only effectual remedy. Other matters may sometimes skin over and conceal the wound, but they will never do any thing towards the cure of it, excepting as they are made subservient to the above. In all our prayers, meditations, hearing, reading, and other means of grace which we engage in, we should " Seek," as Paul exhorts, " those things which are above, where Christ sitteth at the right hand of God." See Col. chap. iii. verses 1 to 17. God willing, I shall see you the first Thursday in August,

and, if required, shall preach in the evening. Pray for me. Give my love to my brothers and sister, with kind regards to other friends.

Your affectionate Son,  
R. CREASEY.

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LETTER XXV.

TO THE CHURCH OF CHRIST ASSEMBLING TO WORSHIP  
GOD IN ZOAR CHAPEL, LEICESTER.

*Bridgnorth,*  
*April 2nd, 1835.*

My dear Brethren and Sisters,

“Grace be multiplied unto you, and peace from God our Father and the Lord Jesus Christ.” We are in continued need of grace, grace to pardon our sins, that the guilt of them may not fester on our conscience, breeding hardness of heart, shyness with God, and other pernicious evils. Grace to comfort us, for here we are continually liable to afflictions, they arise unto us almost from every hand, and often whence we little looked for them. Grace to strengthen us, both for fighting, doing, and suffering; without this, our many and cruel enemies are far too hard for us; “Put on the whole armour of God, that ye may be able to stand in the evil day;” without this we can do nothing, as the Lord informs us; without it our sufferings will only sink and administer evil to us. We need grace both to act rightly towards our friends and our enemies, towards the church and towards the world, both individually and collectively. We need grace to ask for blessings, as we know not what to pray for as we ought, and properly to use them when received. In short, we want grace for every thing whilst we live, and also when we are called to die. And it is an infinite mercy that a way is opened for us honourably, safely, and even pleasantly to seek and receive this grace. “Having a great High Priest over the house of God, even Jesus the Son of God; let us come boldly to a throne of grace, that we may obtain mercy, and find grace to help in every time of need.” “Be careful

for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God." "Trust in the Lord at all times : ye people pour out your hearts before him ; God is a refuge for us." Peace is another blessing flowing from the Father and the Son, and which we greatly need. We are surrounded by a troublesome world, beset by infernal foes, and plagued by internal ones. We have to conflict with a proud devil, an envious devil, a jealous devil, a cruel devil, a suspicious devil, an unclean devil, a malicious devil, an unfaithful devil, a blaspheming devil, an evil questioning devil, and many such like ; either as they reside within our own breast, and go by the general names of the sin that dwelleth in us, the old man, the flesh, &c., or as they assault us from without, and are immediately from the bottomless pit : however, it does not much signify whether Satan or the evil concupiscence within us be the leading enemy in this nefarious or wicked warfare ; in either case, we find that we need the especial peace, which springs from the love of God and the grace of our Lord Jesus Christ ; nothing short of this will do for us ; and this, we are graciously informed, is established to us in an everlasting covenant that cannot be broken. "I have sworn by myself, that I will not lie unto David my servant ;" which swearing unto David or the Lord Jesus belongs to the new covenant. In this blessed covenant thus ratified by God's oath, the psalmist greatly rejoices when heart and flesh were literally failing. "Thou hast made with me an everlasting covenant, ordered in all things and sure ;" this is all my salvation and all my desire. Through infinite favour, the Lord hath been with both me and the hearers, in the six sermons which I have preached in Shropshire, and in some of them enlargedly so. But alas ! alas ! for the awful dryness and barrenness of spirit to which I am so much subject, it swalloweth up spiritual refreshings like the thirsty land drinking up partial showers on a very hot summer's day. As you would imagine no showers had been granted, a very short period after their descent, in the one case, so you would suppose no refreshings had been vouchsafed in the other. Nothing short of the exhaustless *fulness* of the precious Immanuel can answer my sad case ;

mere means, without this, whether they be private or public, only suffice to make my desperate dryness of spirit the more manifest. But adorable Jesus can render me, even me, a fruitful branch. The Lord stir up your hearts, my beloved friends, to pray for such an happy event. It is a grievous case to live at such a poor dying rate, to live as if one did not live; this neither brings immediate glory to God nor consolation to my own spirit. It is true we are given to understand both it and all other things shall finally work together for our good.

The Lord bless you, and give you his blessed presence when you assemble together for his worship. You would hear from my family of my determination to get home, if possible, a Lord's day earlier than was intended, if you do not meet with a supply. My christian love to each member amongst you. Remember me to my family.

Yours to serve the Lord,

R. CREASEY.

#### LETTER XXVI.

TO MR. H. MORGAN.

*March, Isle of Ely,*

*May 7th, 1845.*

My dear Brother,

I was truly sorry to hear of my dear sister's great sickness of body; and the more so, I fear, from the sad earthliness of my own heart; for what has befallen her more than her heavenly Father, as I verily trust the Lord truly is, willed to her in his wisdom and love? Oh! how exceedingly we are glued to earth and its comforts, how hard it seems to be torn from them: God be merciful to us, and turn our hearts more effectually to himself. The Church cries, "Turn us again, O Lord God of Hosts; and cause thy face to shine; and we shall be saved." Neither is there any other way of enjoying salvation: of ourselves we neither have power nor will to renounce earth for heaven, self for Christ, sin for holiness, grace for corruption, the creature for the creator: the Lord God must

in truth work in us the whole both of the will and the deed. My soul, when in my right mind, gives up itself entirely to the Lord, that it may be moulded and fashioned entirely by him; as it is written, "We are the clay, and thou our potter." It is dangerous to the last degree to trust to ourselves in anything, surrounded as we are by such multitudes of blinding, deceiving, and seducing things, and still more, considering our own heart is the seat of far more evil of this kind than all by which we are surrounded. And in the Lord we have the most solid, most glorious, and most blessed ground of encouragement to depend wholly on him. "He that spared not his own Son, but delivered him up for us all, how shall not he with him also freely give us all things?" God's own Son, how near, how inexpressibly near and dear to him must he be, and how infinitely dignified and glorious his Person; surely he is of infinitely more worth than all the angels in heaven; yea, had God given the whole creation for us, it would have been nothing worth compared with this amazing gift. And when we consider the absolute freeness of the gift, having not the slightest respect to worth in us, nay, when we reflect that it was whilst we were yet sinners Christ died for us, the ungodly; surely we have the greatest imaginable encouragement to put our trust in him for all things. Besides, the Lord's glory is as much concerned in this gift as our salvation.

Furthermore, God gave us a union to Christ before time, so that we were considered as one before the foundation of the world; loved with one infinite love, blessed with a joint heirship in and with Christ, of every spiritual and eternal blessing, &c. In addition to these things, has he not pledged himself in his word to do us good with all his heart, and even added his oath to it. Oh! what is it to have God thus engaged to a poor sinful worm; the Lord open the eyes of our understanding upon all this ineffable security, glory, and blessedness. Oh! the God dishonouring and soul-plundering unbelief of our hearts! O, come thou blessed Spirit, with all thy soul enlightening, dissolving, and quickening beams, banish the darkness, the clouds, the dismal and obscuring mists from our eyes; *call faith, faith which works by love, by which the heart*

is purified, which sensibly places the soul upon the rock of ages ; call this true and living faith, and which is of thine operation alone, into full and triumphant exercise. Oh ! what is religion, as dear Gadsby said in his last heavy conflict, without power it is a mere shadow, a mere idle name, that which can do no poor needy creature the least good. Yet, blessed be God, though power is far from being sensibly enjoyed at all times, interest remains the same, nothing in earth, or hell, or in heaven, can or will destroy this, the heavenly inheritance is the saint's unalienable right, whatever the frames, the feelings or the dispensations may be, through which he is called to pass. And what the poet says is equally certain :

“ Did Jesus once upon me shine,  
Then Jesus is for ever mine.”

I believe I may boldly assert, blessed be God, that both my dear sister and brother have been favoured at least with some short and faint beams of spiritual light from Christ, wherein they tasted that the Lord was gracious, felt Jesus to be precious to their hearts, experienced inward union to his true servants and children, and were led to thirst for more, for greater, and deeper discoveries of the Lord. O ! fall on your knees and bless God for these precious things, they are worth more than ten thousand worlds, they belong to a life which can never die. God, the God of all grace, speak himself with power to your dear hearts, for alas, our words, however correct, are nothing unless he will be pleased in mercy to apply them. Yet we are bid to comfort the feeble-minded ; oh, adored be God ! he will not have his feeble ones overlooked, the High Priest whom he has provided, it is written, “ Will not break the bruised reed, nor quench the smoking flax ; ” neither will he permit others to do it. We cannot, bless his Holy Name, destroy ourselves even if we would ; nor can we put away comfort or remain destitute of it one moment longer than the Lord pleases. Hence, how many weak, and timid, and fearful hearts have triumphed at last in the greatest extremities. When heart and flesh have failed, God has in truth been the strength of their heart and their portion evidently for ever. Salvation is placed on the immovable basis of God's absolute



will, and no less than the love of the Father, the blood of the Son, and the invincible power of the Spirit, are engaged in the giving, the working out, and the perfecting the same in heaven. The Lord draw our hearts into and entirely upon himself, then shall we find every thing our poor weary souls can possibly need. Remember, he that made the greatest saint on earth, made him such out of nothing in himself, there was no more in him to move God towards him or for him to work upon, than there is in you or me. Once more let me remind you, in the name of the solemn Majesty on high, that Christ says, "Whosoever will, let him take the waters of life freely." And for the encouragement of him who thirsts, and cannot partake, he says, and, can his words be falsified? I will give to him, to any and every him, who thirsts, "To drink of he water of life freely."

I have had a rather serious attack upon my bowels, but through mercy I am now better. My mind seemed part of the time but little prepared for the continuance of the cross; it is true I was kept tolerably calm the night when it was the worst; but blessed be God, submission, shame for my folly, and dependance on the Lord sprung up after I had experienced the worst attack from the enemy, and wild feelings of rebellion in my own soul. And O, what a sweet view for awhile I had yesterday morning of the mercies, ccmpassions, and longsuffering of a God all wonders, O how lovely he appeared in the mercies which teem from him upon us, every moment; I could then well exclaim, How great is his goodness! and how great is his beauty! Oh, did we but know our God more in truth and as he in reality is, what altered men should we be. Well, blessed be his Name, he knows us, and loves us too, and that is the foundation blessing. With christian regards to all friends,

I remain,

Yours affectionately,

R. CREASEY.

## LETTER XXVII.

TO THE SAME.

*March, Isle of Ely,**June 20th, 1845.*

My dear Brother and Sister,

I felt much pained at receiving such an indifferent account of my sister's health, and my soul wrestled hard for her before the Lord in prayer, being stimulated in part by the tie of natural affection, which seemed to rise with redoubled vigour under the thought of her being taken away. But doubtless this is one of the things which the Holy Ghost sanctifies to this end, else why are we so much more importunate for our own salvation, and excited so much more frequently in prayer for it than for other people's? Whilst depressed with the tidings your note brought, the following scripture dropped with a refreshing and relieving sweetness into my soul: "There is therefore now no condemnation to them which are in Christ Jesus." And I thought it took you in as well as myself. In truth, my dear sister and brother, there is no difference as to interest in Christ among the Lord's people, the weak are as really justified in him as the strong. Have you but one spiritual desire to view as an evidence of being alive in Christ? or one spiritual sigh or groan to prove you are not quite dead in trespasses and sins? was there ever a season when your hearts sunk into self despair, followed by hope springing up in Christ alone? did you ever experience a spiritual hatred to sin, or godly sorrowing for it? did you at any time find your heart knit to the living family of God, or any one of them for the Lord's sake? or have you ever been conscious of receiving into your inmost affections the true servants of God? was it your portion at any season to feel a love to the truth as it is in Jesus, so as to receive it into your heart? has it ever been that your soul has sincerely loved the true character of a covenant God? did you at any period find the gospel or any branch or promise of it come with sanctifying power to your heart, having a directly deadening influence to the world, to corrupt self-love, love of carnal pleasure, weakening the power of unbelief, drawing faith into exercise,

meekening, humbling the soul, &c.; then surely you are as really alive in Christ, your sins as truly atoned for by him, and you as safe under the covert of his wings, as the greatest believer in the whole universe, yea, you are as certain to dwell with him for ever as the spirits of just men now made perfect. Christ's love is fixed upon us without the least respect had to any worth of ours, yea, or any gracious experience either, therefore he loved us with the same strength of affection when we were in our sins as ever he will. It is quite necessary to have this truth laid before us again and again, to strengthen our hearts, if it please God, against that legality which is so frequently insinuating itself in one form or other into the mind, raising barriers in the way of the soul's coming boldly to the throne of grace, that it may obtain mercy, and find grace to help in time of need. Oh! that God would help my dear brother and sister to break through every hindrance, press through every crowd, rise above every discouragement, in coming to Jesus, being deeply assured that he alone has the words of eternal life, that none beside him had love or power sufficient to come into the world;—what for? to save saints, to save them who were only partially lost;—no, no, blessed for ever be his glorious Name, to save sinners, to save them who could call nothing their own but sin. O, my God, introduce thy grace into the hearts of my dear relatives, who are under thine afflicting hand, in this precious view of thy only begotten and beloved Son Jesus Christ; give them, I beseech thee, to discern how exactly he is suited to their case; help them, I pray thee, to have a deep discovery of his willingness to save them in the invitations which he gives to the weary and heavy laden, the thirsty, the willing; for surely thou makest them to know something of these effects of thy Spirit's teaching and influence in the heart. O, my blessed and glorious Lord! show my dear sister and brother that thou dost not find thy people with enlightened minds, softened hearts, prayerful spirits, obedient wills, loving affections, purged consciences, when thou draws near to them; but thou finds them dark, and graciously enlightens them; hard, and mercifully softens them into unfeigned contrition for their *sin*, and makes them as yielding wax to the impression of

thy truth ; stirs up a cry for salvation under a sense of their lost estate, and faith in thy mercy, they being before shut up and unable to come forth ; the will stubborn and unyielding, and renders them heartily willing to be saved in thy own way, a sweetly submissive yielding to thee in the everlasting gospel being imprinted on their will ; finds their affections cold and averse to good, and purifies and raises them in heavenly warmth to thyself ; and their consciences burdened with guilt, or insensible and stupified, and blessedly purges them from guilt, stupid insensibility, and every prevalent evil. May the Lord grant you may most sensibly and blessedly lose all your guilt in his precious blood, have all bonds removed by the incoming of his gracious presence, every tormenting fear be banished under the rich anointing of the Spirit of adoption, all earthly anxieties swallowed up in the view of God's heavenly treasure, sweet submission to every stroke of his hand under a faith's view that his hand is guided by infinite love, and self-love, the love of sin, and of carnal ease and pleasure be drowned in the supreme love of God, the beauty of holiness, and the precious foretastes of the fulness of joy that is in God's presence, and the pleasures for evermore that are at his right hand. To the eternal Sanctifier and Comforter of the Church I commit my remarks, as knowing full well that he alone can make them effectual. I trust I shall not cease to pray for you, remembering my sister both in body and soul.

Your affectionate brother,

R. CREASEY.

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LETTER XXVIII.

TO THE SAME.

*March, Isle of Ely,*

*July 9th, 1845.*

My dear Brother and Sister,

In replying to your note, I would gladly be a means of your spiritual strengthening and consolation, God has condescended many times, blessed be his holy Name,

to make use of me, so worthless and vile, for these ends, both in writing and in speaking; and who can tell but he may do it even in your case. The Lord help me prayerfully to write, and you in the like manner to read; as feeling deeply conscious the blessing rests alone with him. I have earnestly supplicated for my sister both in soul and in body, and, O, may she reap the fruit of the same! It is not our worth we are to look at for encouragement in prayer, but the love of the Father, the righteousness of the Son, and the inspiration of the Spirit, on this ground the effectual fervent prayer of a righteous man availeth much. And, let me say, my dear friends, if you correspond with several spiritual men, remind them of your situation, and entreat an interest in their prayers; for direct communications and requests on the subject, I know by experience, are overruled of God for stirring up the heart in prayer; the Spirit alone is the efficient cause of all true supplication, yet the Spirit works by means, he makes use of the various joints and bands which he has been pleased to select; it is written, "Whatsoever any two of you upon earth shall agree to ask the Father in my name shall be done unto you."

My dear brother and sister, allow me to remind you that God loves his people because he will love them, and shows mercy to them because he will show mercy to them, and is gracious because he will be gracious; there is nothing, I apprehend, you need more to have your thoughts swallowed up in than what is included in these precious propositions. You are dark, confused, unbelieving, hard-hearted, at a sensible distance from God, shut up and cannot come forth, feel little else but sin, &c. And you look at God through the medium of these things, or greatly so, and therefore cannot fail but be discouraged; but this is the way, or far too much the way, of the covenant of works, it supposes God looks to qualifications in those whom he saves, not regarding the absolute nature of God's love, grace, and mercy. God loves the persons of his people, therefore with loving-kindness draws them; determines to show forth the riches of his grace on and in and through them, and therefore where sin hath abounded in them, he causes grace much more to abound; that as sin *hath reigned* unto death, mark that, unto death, death in

sin, death under guilt and the sentence of a broken law, and complete liability to eternal death ; and are you sensible of being plunged even as low as this estate, yea, are you even now lying in this dismal place ? what then ? does not grace reign on this very ground through righteousness unto eternal life by Jesus Christ our Lord ? Furthermore, we are told, " God looked down from heaven to behold the earth," for this express end, " that he might hear the groaning of the prisoners, and loose those appointed to death." Are you feelingly among those appointed to death ? then here the word directs itself to you. And, remarks the apostle, not by works of righteousness which we have done, but according to his mercy,—his mercy, mercy absolutely infinite, for it is said, God is merciful, that is his nature, therefore he delighteth in mercy,—according to this mercy he saveth us. You are dark, well, Christ is light, and therefore just suits you, he is styled the Sun of Righteousness, and is declared to arise upon his people with healing in his wings. You are confused, and it is affirmed of the Lord's family, " For their confusion they shall have double ; and for shame, they shall rejoice in their portion ;" it is very true before they come at this portion, whilst shame and confusion are prevalent within, their situation is often most painful. Unbelief also prevails against you, and thus you must be trained up to know that faith is the gift of God ; Jesus is, as the Head of life to the whole election of grace, the author and finisher of it ; and that it is of the operation of the eternal Spirit. Hard-heartedness, likewise, is among the complaints which trouble you, and is not this an evidence of life ? do men dead in sin feel the plague of a hard heart ? However, we may safely conclude Christ is exactly fitted to your circumstances here, for he is exalted to the Father's right hand, to give repentance and the remission of sins to Israel.

Neither can you help, we have supposed, complaining of your sensible distance from God ; does not this argue you have been near, you value nearness to him, and consequently are not wholly destitute of a principle of love to God. Certainly we may infer, on most safe grounds, indeed, that Christ is also peculiarly adapted to your case here, for he is the glorious Daysman who lays his hands

upon both, on the offending creature, adored be his holy Name, as well as upon the offended Creator. Jesus is the Mediator of the better covenant, and where he comes and is laid hold on by faith, every breach is made up, and all distance removed. You are shut up and cannot come forth; others of the Lord's people have been in this situation before you, and therefore why should you despair; besides, this is one of the glorious prerogatives of Christ, to "Open, so as no man can shut." You experience little else but sin; and Christ came into the world to save sinners, and why not to save you? who but himself, think you, hath made you sensibly acquainted with your sinful state by nature? It is the Lord's work to kill and to wound, as well as to make alive and to heal.

And now, may God enable you to see, confide in fully, and richly enjoy, the love that he bears to the persons of his people, as being included amongst this highly favoured family. If you can be brought to see him loving your persons absolutely with his own boundless love, all objections arising from the consideration of your sinfulness will be presently swallowed up; yea, the more your sins, the more motive will this love find to blessedly bestir itself for your salvation and relief, viewing your sins as your diseases; even as a tenderly loving parent is stirred up to seek relief for his diseased and suffering child. And, know assuredly, if you discern anything of the true grace of God and its provisions, and desire to enjoy it and them, you are most perfectly welcome to take and use. "And whosoever will," it is written, "let him take of the water of life freely." And Christ affirms, "I will give unto him that is athirst to drink of the water of life freely."

Your affectionate Brother,

R. CREASEY.







